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ABSTRACT

This report is made up of 20 case descriptions of tertiary level distance-delivered educational programs developed specifically for indigenous students in three countries: Canada, Australia, and New Zealand. Included in each case is a description of the institutions and stakeholders involved in each course or program, history of the initiative, and its future. Each case focuses particularly on four areas: indigenous community involvements, inclusion of language and culture, student support, and course or program design and delivery. These are four of the areas identified in the literature as essential to the success of distance-delivered programs and courses for indigenous people. The information is based on review of program publications and face-to-face interviews with educators at the 23 institutions visited. Each case begins with a brief description of the institution at which the program is housed to provide readers with a context for the case. This is followed by a description of the stakeholders. Next is a brief overview of the case followed by sections on history and community involvement, client profile, inclusion of language and culture, student/participant support, design and delivery, and future and challenges. For some a separate section on student entry requirements and financial support is included. (Contains 57 references.) (JB)

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ED 388 177

Distance-Delivered Tertiary Programs for Indigenous People in Canada, Australia and New Zealand

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HE 028 720

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Australian Case Descriptions

Aboriginal General
-a brief overview of the history, culture, and sociopolitical situation of the Indigenous population of Australia

Tertiary Distance Education, Australia
-description of phenomena particularly relevant to distance education in Australia

Australia Glossary

Aboriginal Services Bureau—Certificate in Community Recreation
Perth, Western Australia. ASB is a government body in Western Australia which develops curricula for technical and vocational courses. This certificate combines distance delivery and face-to-face instruction. Combines face-to-face and distance delivery.

Aboriginal Services Bureau—Essential Services Worker
Perth, Western Australia. ASB is a government body in Western Australia which develops curricula for technical and vocational courses. This qualification prepares trainees for work with community infrastructures such as water and power. Combines face-to-face and practical work in communities with supervisor support.

Curtin University of Technology—Aboriginal Health Program
Perth, Western Australia. The inclusion of Aboriginal Terms of Reference identified by students is included to promote empowerment. Combines face-to-face and distance delivery. The Program is run by the Centre for Aboriginal Studies.

Curtin University of Technology—Community Management and Development Program
Perth, Western Australia. The use of contracts and Aboriginal Terms of Reference are unique features of this program. Combines face-to-face and distance delivery. The Program is run by the Centre for Aboriginal Studies.

Edith Cowan University—Bachelor of Arts in Education, Primary
Perth, Western Australia. Multi-mode program, combining blocks of face-to-face study on campus, with tutor-supported external study.

James Cook University of Northern Queensland—Diploma in Communications
Townsville, Queensland. This diploma is an initiative of the University's Centre for Aboriginal and Torres Strait Islander Participation, Research and Development. It combines distance education, practice in the workplace and face-to-face sessions at the Centre's media facility.

James Cook University of Northern Queensland—Remote Area Teacher Education Program (RATEP)
Townsville, Queensland. This program makes extensive use of computerized interactive multi-media to provide training for Aboriginal educators. RATEP is run by the School of Education.

University of South Australia—Aboriginal Affairs Administration
Adelaide, South Australia. This is a relatively new program laddered at certificate, diploma and bachelor levels. Print-based courses are supported by tutors and instructor visits to local communities. The Program is run by the Faculty of Aboriginal and Islander Studies.

University of South Australia—The Anangu Teacher Education Program (ANTEP)
Adelaide, South Australia. This program is offered in several specific communities for speakers of the local language. The program is offered face-to-face using external materials in remote communities. The Program is run by the Faculty of Aboriginal and Islander Studies.

University of Southern Queensland—The Jililan Project
Toowoomba, Queensland. The project is intended to provide a bridge for Indigenous Australians who wish to study at university. When completed, it will be a print-based program with audiotape and teletutorial support. The Project is run by Kumbari/Ngurpai Lag, Higer Education Centre.

Open Learning Agency, Australia (OLA)
Melbourne, Australia. The agency is a government-supported consortium of universities which offers open learning to Australians regardless of previous educational background.

Queensland Open Learning Network (QOLN)
Queensland. This government-supported initiative provides facilities across Queensland to support distance education.

Tanami Network
Tanami Desert, Northern Territory. This Aboriginal-owned and operated television network allows communication among remote communities as well as the delivery of educational and other appropriate programming.

Canadian Case Descriptions

The Indigenous People of Canada

-a brief overview of the history, culture, and sociopolitical situation of the Indigenous people of Canada

British Columbia Cases

Open Learning Agency (OLA)

Vancouver, B.C. The agency is a consortium of universities which offers open learning to British Columbians using a variety of delivery media.

Simon Fraser University/Secwepmc Program (SFU/SCES)

Kamloops, B.C. This cojoint arrangement between a university and an Aboriginal agency provides university education face-to-face at a satellite campus on a reserve.

University of Victoria—Administration of Aboriginal Governments (AAG)

Victoria, B.C. A feature of this program is the degree of community and student involvement in all stages of development and maintenance. The program is delivered through on-campus blocks and independent study in communities. The School of Public Administration runs the Program.

Manitoba Cases

Brandon University—Introduction to Native Studies

Brandon, Manitoba. The support of the co-instructor from Brandon University is featured in this case of a distance-delivered course in a remote northern community.

Interuniversities North—First Year by Distance Education (FYDE)

Thompson, Manitoba. This institution delivers courses exclusively at a distance and now offers a complete first year by distance to remote communities.

Ontario Cases

Cambrian College—Early Childhood Education, Aboriginal

Sudbury, Ontario. A special feature of this program is the instructional design and involvement by Indigenous people. The program is print-based.

Confederation College—General Vocational Preparation Program

Thunder Bay, Ontario. This award-winning project has also been described in the submission by the Canadian Association of Distance Education to the Royal Commission on Aboriginal People. It prepares students for study at the tertiary level, primarily in technical fields. Courses are delivered via print and teleconference.

Confederation College—Teacher Assistant Aboriginal

Thunder Bay, Ontario. A program designed for local teachers in the Treaty 3 area of Ontario. The Program is delivered via a combination of print packages, facilitated instruction, and teleconferences.

Sault College—Aboriginal Resource Technician

Sault Ste. Marie, Ontario. Student support is featured in this cooperative work/study program. Delivery via print packages and teleconference is combined with face-to-face sessions and fieldwork to bridge theory and practice.

Contact North

Sudbury/Thunder Bay, Ontario. This agency facilitates the delivery of distance education in northern Ontario utilizing a variety of communications technologies.

New Zealand Case Descriptions

General Maori

-a brief overview of the history, culture, and sociopolitical situation of the Maori people of New Zealand

Glossary, New Zealand

Correspondence School—Lifeskills for Inmates

Wellington. Basic lifeskills for incarcerated people, a large number of whom are Maori, is provided by the Correspondence School. Courses are delivered via print packages with instructor support. The School's Adult Open Learning Service runs the Program.

Massey University/Waiariki Polytechnic—First Year, Applied Science

Palmerston North/Rotorua. Massey University is the major provider of university distance education in New Zealand. The University is collaborating with a Polytechnic in Rotorua to offer a first year in Applied Science face-to-face locally. It is hoped that providing students with education in Applied Science will enable them to better manage the resources that are on their lands in that geographical area.

Otago University—Diploma in Maori Studies

Dunedin. The Maori Studies Department has developed a distance-delivered diploma to assist Maori regain their language. Print-based courses are supported by teletutorials.

University of Waikato—Certificate in Maori Studies

Hamilton. The Maori Studies Department has developed a distance-delivered certificate to assist Maori regain their language. Students attend face-to-face sessions at regional centers of their choice plus four annual meetings in a local community.

University of Waikato—Certificate in Continuing Education

Hamilton. The Extension Division has developed this certificate to provide qualifications to Maori people providing continuing education in private training institutions. The program is delivered face-to-face in local communities.

Read Me First

The first document to be read after this one should be Introduction to the Study (A4). Following a reading of these two documents, the study is organized so that readers can examine any number of case descriptions in any chosen order. The following information in this "Read Me First" document will guide readers regarding background information for each country which will provide context for the cases.

In both the Contents and cover pages of each case description, cases are titled by name of institution first, followed by the name of the case. The Contents (A1) provides the name of the documents in this study in the order listed. For readers with an electronic version on disk, the electronic Contents document lists the name of the document as it appears on the disk followed in parenthesis with the full title. The Annotated Contents (A2) provides the name of the document, the city in which it is located, and a brief explanation of the course or program and mode(s) of delivery. The document entitled Acronyms (A5) translates most of the commonly used acronyms, and identifies to which country they refer.

Each case description begins with a brief description of the institution in which it is housed to provide readers with a context for the case. This is followed by a description of the stakeholders in the development of the case (e.g., a distance education unit, a Native studies unit, an academic content unit). Next is a brief overview of the case, followed by sections on history and community involvement, client profile (sometimes not available), inclusion of language and culture, student/participant support, design and delivery, and future and challenges. Sometimes a separate section on student entry requirements and financial support is included. Readers will note that some sections, and some case descriptions, are longer than others. This reflects the amount of data that was available when institutions were visited.

Australia

It is advised that for the Australian case descriptions, readers look over the following documents (listed alphabetically in the Australia folder) first as they provide the reader with a context for the case descriptions.

- Aboriginal General
- Australia Glossary
- Tertiary Distance Education, Australia
- Open Learning Australia

The two documents entitled Tanami Network and QOLN (Queensland Open Learning Network) are descriptions of those agencies rather than case descriptions.

New Zealand

It is advised that for the New Zealand case descriptions, readers look over the following documents (listed alphabetically in the New Zealand folder) first as they provide the reader with a context for the case descriptions.

- General Maori
- Glossary–NZ

Canada

Because several Canadian provinces were visited, case description documents are within provinces folders within the Canada folder. It is advised that those who are unfamiliar with the First Nations people of Canada read the document entitled Cdn Indigenous people (Cdn=Canadian) first as it provides the reader with a context for the Canadian case descriptions.

Also, in the British Columbia folder is a document entitled OLA (Open Learning Agency) and in the Ontario folder is a document entitled Contact North. These two documents are descriptions of those agencies rather than case descriptions. IUN (Interuniversities North) in the Manitoba folder also differs somewhat in that IUN is a delivery agency rather than a university that develops programs or courses.

Index of Acronyms

AAG	Administration of Aboriginal Governments program (UVic)
Abstudy	Aboriginal Study Assistance Scheme (Australia)
ACMDP	Aboriginal Community Management and Development Program (Curtin University, Perth, Australia)
AEW	Aboriginal Education Worker (Australia)
ART	Aboriginal Resource Technician program (Sault College, Sault Ste. Marie, Ontario, Canada)
ASB	Aboriginal Services Bureau (Perth, Australia)
ASSPA	Aboriginal Student Support and Parent Awareness Program (Australia)
ATAS	Aboriginal Tutorial Assistance Scheme (Australia)
ATSIC	Aboriginal and Torres Strait Islander Commission (Australia)
BC	British Columbia
BRACS	Broadcast for Remote Aboriginal Community Scheme (Australia)
BU	Brandon University (Brandon, Manitoba, Canada)
CDEP	Community Development Employment Project (Australia)
DEC	Distance Education Centre (Australia)
DEET	Department of Employment, Education and Training (Australia)
EC	Edith Cowan University (Perth, Australia)
EFTS	Equivalent Full Time Student units (New Zealand)
GAA	Grants for Aborginal Advancement (Australia)
GVP	General Vocational Preparation program (Confederation College, Thunder Bay, Ontario, Canada)
HECS	Higher Education Contribution Scheme
IUN	Interuniversities North (Thompson, Manitoba, Canada)
JCU	James Cook University of Northern Queensland (Townsville, Australia)
NHS	Native Human Services, B.A. (Laurentian University/University of Sudbury, Sudbury, Ontario, Canada)
NZ	New Zealand
OAA	Office of Aboriginal Affairs (Australia)
OLA	Open Learning Agency (Vancouver, British Columbia, Canada)

OLA	Open Learning Australia (Melbourne, Australia)
ON/Ont	Ontario
QOLN	Queensland Open Learning Network (Australia)
RATEP	Remote Area Teacher Education Program (JCU, Townsville, Australia)
RCIADIC	Royal Commission into Aboriginal Deaths in Custody (Australia)
RPL	Recognition of Prior Learning
Sask.	Saskatchewan
SFU	Simon Fraser University (Vancouver, British Columbia, Canada)
SIFC	Saskatchewan Indian Federated College (Regina, Saskatchewan, Canada)
TA	Teacher Assistant
TAFE	Technical and Further Education Commission (Australia)
-TEP	Teacher Education Program (NITEP=Northern Indian Teacher Education Program; ANTEP=Anangu Teacher Education Program; etc.)
USA	University of South Australia (Adelaide, Australia)
USQ	University of Southern Queensland (Toowoomba, Australia)
UVic	University of Victoria (Victoria, British Columbia, Canada)
VEGAS	Vocational and Educational Guidance for Aboriginals Scheme (Australia)

Introduction to the Study

Introduction to the Study

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Post-secondary Education for Indigenous People via Distance Education

Acknowledgments

I would like to extend my sincere appreciation to all those who so generously contributed their time and shared their knowledge during data collection. Special appreciation is extended to those who scheduled meetings before my arrival at their educational institution. Thanks also to those who responded to my invitation to proofread and comment on the written case descriptions. Without this assistance, these case descriptions would not be available for others to utilize. Interviewees are listed at the end of each case description.

Abstract

This report is made up twenty case descriptions of tertiary level distance-delivered programs developed specifically for Indigenous students in three countries: Canada, Australia, and New Zealand. Included within each case is a description of the institution and stakeholders involved in each course or program, history of the initiative, and its future. Each case focuses particularly on four areas: Indigenous community involvement, inclusion of language and culture, student support, and course or program design and delivery. These are four of the areas identified in the literature as essential to the success of distance-delivered programs and courses for Indigenous people.

The information included in the case descriptions is based on publications and face-to-face interviews with educators at the 23 institutions visited (see Appendix One). The case descriptions are not intended to be evaluative in any way. The data is presented in a way that allows readers to assess which strategies would be most appropriate when planning similar programs in their particular contexts.

The Read Me First document outlines the organization of each case description and additional contextual information which may facilitate a reading of the cases.

About the Researcher

Ruth Epstein has been employed as an Instructional Designer with the Extension Division since 1987. She has worked on the instructional design of distance-delivered post-secondary degree credit courses in a wide variety of areas including the following: Teaching English as a Second Language, Native Studies, Sociology, Mathematics, Study Skills, Psychology, Geography, French, History, Agriculture, and Business. She has worked on courses delivered in a variety of modes including face-to-face, print-based, televised, and multi-mode (telephone-conferenced) courses. In addition, she has delivered workshops and seminars on instructional design, critical thinking, and teaching English an additional language. Since her appointment to the University of Saskatchewan, she has remained active in teaching English as a Second Language and maintained her interest in cross cultural education.

She holds a B.A. Honours in Anthropology (1978) from The University of Saskatchewan; a Post-graduate Diploma in Educational Communications (1984) also from The University of Saskatchewan; and an Masters degree in Teaching English as a Second Language (1984) from The School for International Training, Vermont.

Background

This study is the result of my sabbatical leave during 1994-95 in which I explored tertiary level distance-delivered courses and programs for Indigenous people in Canada, Australia and New Zealand. During my leave, the project evolved somewhat away from a few in-depth case studies focusing on instructional design and delivery, to a larger number of case descriptions focusing also on Indigenous community involvement, inclusion of language and culture, and student support. I ended up exploring the actions of mainstream institutions rather than Indigenous students and advisory committee members. Ultimately, I visited 23 institutions and emerged with 22 case descriptions, 20 of which are included (see explanation below).These changes were due to the following factors.

First, because I am not of Indigenous descent, I did not feel comfortable conducting a study which would put me in a position which would focus entirely on the Indigenous perspective. While it is, without question, the most important perspective in programming for Indigenous people, I believe I make a greater contribution by exploring how mainstream institutions worked with Indigenous people on such programming. I leave it to Indigenous researchers to explore the Indigenous perspective in greater depth.

Next, the institutions which I approached would not have been receptive to the concept of in-depth case studies. This is understandable, since such an approach could lead to program evaluation. I certainly was not invited to and did not intend to evaluate any of the programs or institutions visited. In fact, two of the institutions asked that my report on their program be kept confidential. Therefore, I did speak to students and Indigenous community members if they were available when I visited the institution, but I conducted most of my interviews with faculty and staff in distance education, Indigenous Studies, and other academic units within educational institutions.

Finally, I changed my focus from an exploration of courses and programs to one that focused primarily on programs and courses within those programs. Although individual courses are somewhat illustrative of the complexities of this type. I have, however, included two case descriptions of individual courses (see Open Learning Agency, BC and Brandon University) because they may be of interest to some readers.

Objectives of the Study

The final objectives of the study are as follows:

- to review distance-delivery of tertiary programs for Indigenous people in an effort to identify the extent to which they are being offered by post-secondary institutions;
- to gain awareness of Indigenous people's educational goals and needs given political concerns, demographics, and geographical distribution of the population;
- to identify various strategies for implementing instructional design and delivery that address the goals and needs of Indigenous people who desire further education;
- to identify various strategies for Indigenous community involvement in tertiary level programs;

- to identify various strategies for the incorporation appropriate language and culture in tertiary level programs for Indigenous people;
- to identify various strategies which support Indigenous learners in their tertiary studies at a distance;
- to compare distance-delivered tertiary programs for Indigenous people in Canada, Australia and New Zealand.

Terminology Used in the Study

The general term "Indigenous" has been chosen to identify the group of students and community groups for which the programs in this report have been developed. At times, "Aboriginal" or "First Nations" is also used for Canadian groups. The term First Nations is not used in Australia or New Zealand. In Australian case descriptions the terms "Aborigine" and "Torres Strait Islander" are utilized. Where both groups are included, the term "Indigenous Australians" is used. For New Zealand the term "Maori" is used.

The author of this study recognizes that there is tremendous diversity among Indigenous people in all three countries. The chosen terms are for convenience to identify people in each country who were living on the land at the time of colonization. I sincerely hope that people will be understanding regarding this limitation. The terms "mainstream" or "non-Indigenous students" is used for other learners.

Rationale for the Study

I embarked upon this study for the following reasons:

- to contribute to the body of knowledge that will enable The University of Saskatchewan and other educational institutions to enhance their external offerings to Indigenous students;
- to address my own interest and enhance my knowledge in cross-cultural education, distance education, and the instructional design of distance-delivered courses and programs, and share that knowledge with my colleagues.

The University of Saskatchewan has long been involved in distance education and is known as a leader in the field. A primary benefit of distance education is the accessibility that it affords to students. The University of Saskatchewan also sees the education of Indigenous people in Saskatchewan as a priority. In recent years, the University has begun to show commitment and leadership in Indigenous education by developing special programs for Indigenous students and awarding honorary degrees to distinguished Aboriginal members of the community (University of Saskatchewan, 1995, June 5).

The University of Saskatchewan Environment Scan, Executive Summary (1993, April) points to a number of issues related to general future trends. Among the trends is the fact that Indigenous population across the Canadian prairies is growing and will be increasingly in need of higher education and training in preparation to take leadership roles and cope with the challenges of the society in which they live. Indigenous students often return to higher education as adults after discontinuing in a school system that does not understand them or address their goals and needs. While Indigenous people often want to study at tertiary levels without leaving their communities, the number of Indigenous people studying at a distance is disproportionately low at mainstream tertiary educational institutions.

Because of the geographical distribution of the Indigenous population in rural and/or remote northern areas, distance education will increasingly be utilized for this group. Indigenous people in cities, also opt for distance education for a number of reasons: because it allows them the flexibility to work at their own pace, maintain work and family responsibilities, and study in a familiar home environment.

As distance education is increasingly seen as a viable option to meet the educational goals and needs of Indigenous people, distance educators will be called upon to address the particular requirements of Indigenous students for academic and personal support, cultural understanding, and the inclusion of appropriate and relevant content and learning activities. In addition, Indigenous people will take more responsibility for their education, by working collaboratively with mainstream institutions or possibly by becoming more involved in program development.

The primary aim of this study, then, is to identify strategies that would make distance education a more viable option for Indigenous people who wish to further their education. It is my belief that distance need not be a barrier to higher education if programs are relevant to students, address their goals and needs, include adequate student support and involve partnership with Indigenous communities. The case descriptions provide a menu of strategies from which program developers at The University of Saskatchewan and other institutions may select to develop similar programs. It is my hope that the case descriptions will enhance the development, administration, design and delivery of distance education for Indigenous people at the University of Saskatchewan and elsewhere by offering program planners a large number of tested options.

The Extension Division in which I work is cognizant of the need for Indigenous programming and has had for a number of years a full-time programmer working in this area. Extension Credit Studies has been working with Northlands College to ensure appropriate delivery of distance education in the North. Northlands College is designated as a site where students can obtain a first year of Arts and Science locally. The Instructional Design Unit at the Extension Division has been, and increasingly will be, involved in designing and delivering courses and programs to Indigenous people. We strive to incorporate input from Indigenous people in many of our courses and programs to ensure that their goals, needs and learning styles are addressed. Yet, there has been little time to devote to much Indigenous input or to a more intensive study of the challenges of distance education for Indigenous people. Neither has there been the opportunity to explore the experiences of other institutions. Therefore, another major goal of this study was to enhance my skills as an adult educator and instructional designer and sharpen my ability to listen, ask questions, gain insights and strategies, and become more sensitive to the complexity and holistic nature of learners, particularly Indigenous learners.

Literature Review

Several types of documentation were reviewed for this study:

- relevant information specifically related to the University of Saskatchewan and Canadian context
- documents related to the politics of Indigenous education
- documents specific to distance education for Indigenous people
- documents related to Indigenous learning styles
- writings by Indigenous people—primarily stories of people's lives

The first three categories will be included in the discussion below. The literature on Indigenous learning styles is not included in this literature review. I found the literature to be unhelpful to the focus of this study for three reasons: most of the literature dealt with primary and secondary education and/or used very specific experimental groups; the literature tended to generalize and/or stereotype, ignoring the needs and goals of individuals; and the scope of this study is too large, covering various Indigenous cultures in three separate countries. When discussing how to address learning style in the design of educational courses and programs, I agree with Wiesenberg (1992: 83) who concludes, "A far better approach would be one that avoids the temptation to stereotype by carefully considering the profile of the specific abilities of the individual learner."

Finally, writings by Indigenous individuals were intended for my own growth—to sensitize me to Indigenous people's experiences in non-Indigenous society. This category of literature, therefore, has not been included in the literature review.
In addition to the above categories, documents relating to each case description included in this study were reviewed (see the reference section in each case description) as well as books and articles relating to Indigenous people in Canada, Australia and New Zealand (see relevant references section in each document).

Most of the literature is not authored by Indigenous people. It was important, therefore, to be aware of the danger of stereotyping, over-generalizating, and overlooking the expressed goals, needs, and perspectives of Indigenous people.

The Researcher's Context

My interest in this area of research was motivated further when I started reading about some of the recent initiatives taken by my institution and others across Canada. For example, ten of the University of Saskatchewan's colleges and departments (including the Department of Native Studies) have programs for Indigenous people (see Appendix 2). The newest of these programs is the First Nations Master of Business Administration which is a collaborative effort between the Saskatchewan Indian Federated College and the School of Public and Business Administration, College of Commerce (The University of Saskatchewan, 1994, Feb. 18).

The University has recognized in its Environmental Scan of April, 1993 that by the year 2011 Indigenous people will account for 17 to 22% of the population (compared to 13% in 1992).

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According to the 1991 census, of 1,0016,335 individuals who identified themselves as Indigenous, seven percent were over age 55 compared to twenty percent in the rest of the population. 38 percent of the Indigenous population was under the age of 15, compared with 21 percent of the general population (Spronk, 1995). While in the immediate future the total university-aged population will decrease, by 2011 university-aged Indigenous students will increase substantially. Of the approximately 2,470 full-time students funded by Indian and Northern Affairs Canada, over 25% were at The University of Saskatchewan, and 45% were at the Saskatchewan Indian Federated College/University of Regina (University of Saskatchewan, April, 1993).

Indigenous people are voicing their desire for more input into higher education and the use of modern technologies for education and communications. In the November, 1994, for example, an electronic distance combinations symposium was organized by the Inuit Broadcasting Corporation to link northerners over Television Northern Canada for the purpose of planning the Northern Information Highway. Another example was the attendance of 500 delegates at the first conference on Aboriginal post-secondary education at The University of Winnipeg in 1993. The conference was a forerunner of a national roundtable on Aboriginal post-secondary education in April, 1993, and resulted in a number of recommendations including: the establishment of recognized First Nations tertiary educational institutions; involvement of Aboriginal leaders in post-secondary education; involvement of Aboriginal people in the goals and ownership of research; and training of Elders recognized as an alternative or equivalent to existing professional development and training (University Affairs/Affaires Universitaires, 1993, May).

The Politics of Indigenous Education in Canada

Canadian post-secondary education at the turn of the century was predominantly restricted to Anglo-Canadian, upper-class males. While the proportion of women, Indigenous people, and students from lower socioeconomic backgrounds has increased substantially since the early 1900s, much of this has been due to the growth of colleges and other post-secondary educational institutions which have flexible access. However, university education is important since graduates from higher degrees still have the highest rates of employment. Yet universities, according to Guppy (1984) have just begun to open access.

In past, in addition to accessibility barriers, education was intended to assimilate Indigenous people. In the more recent past, this assimilation was accomplished, according to Berg and Ohler (1991) using an industrial model of education which "...systematically attempted to eradicate non-western cultural traits and produce a student with a standardized set of skills and a standardized world view..." This resulted in Indigenous students having to relinquish their traditions. Some writers contend that this is still largely the case for Indigenous and non-Indigenous students alike, adding that the root of the problem is systematic, organizational, structural, technological and cultural (Berg and Ohler, 1991; Stiles, 1984).

Berg and Ohler (1991) see new "information age" technology and associated approaches to education as potential solutions because of the possibilities of student networking and interaction with content. However, Menzies (1994) cautions against too much reliance on this approach as the solution to disempowerment because of the potential control of content, infringements on privacy, and commoditization of systems which do not have high degrees of local control. Bourke (1994: 11) agrees that also in Australia mass media controlled by non-Aboriginal people and orgnizations and to be relevant media must be controlled by local groups.

We like to think that as modern educators, we have or are attempting to overcome, past wrongs. However, one of the difficulties of developing educational opportunities for Indigenous people that remains is that policies are still too often made without genuine consultation with, let alone control by, Indigenous people. According to Sponder (1990: 18), often "...interethnic dialogue becomes western monologue." Yerbury and Griffiths (1992: 39) add: "...little effort has been made either to assess the ethnocentric Western concepts and models influencing these policies, or to consider the wider body of social scientific literature available on Third World development and modernization on Indigenous people of the developed world."

An example of western ethnocentricity is in the area of needs assessments. Identification of needs should be designed appropriately so that examinations, I.Q. tests, or other means are not used to compare Indigenous people with the rest of society or, worse, identify a group's 'deficiencies' (McLean, 1994).

Yerbury and Griffiths (1992) call for Indigenous models of development in policy-making and programming. However, traditional, mainstream institutions are resistant to relinquishing power. They (Ibid: 41) add that "the ignorance or avoidance of cultural pluralism is intimately related to misuses and nonuses of knowledge, skills and technologies introduced through development projects. Traditional Third World systems should not incorporate new ideologies, skills or attitudes that are not coherent with their (Indigenous) systems. The cultural perspective on the study of development or modernization process requires that we discover the 'inside' point of view and the needs of populations receiving the programs before we ever implement distance education projects."

One illustration of the need for Indigenous control is in the area of television. In past, the effects of television from mainstream society has had negative effects on Indigenous culture and society (Stiles, 1984). This technology could, with greater Indigenous access, involvement and control, be used in positive ways for education. How much this is possible may ultimately be in the hands of funders such as government. This is of concern since levels of service, even in basic needs such as housing, historically have been lower for Indigenous people in rural settings than for people in urban areas. Stiles (Ibid: 37) notes that "...the power to store information and to determine whether or not the public should have access to it is an important aspect of knowledge monopoly. This raises fundamental questions for native people regarding control of the content and flow of information. How can they increase their control when they lack effective political influence, a solid economic infrastructure, and a foundation in formal education?"

Drop-out rates among Indigenous students historically and today are cause for concern. Butterfield (1986) notes that high drop-out rates among Indigenous children is a result of socio-cultural factors including "...language issues, poor teacher preparation, lack of Indian role models, culturally-biased tests, lack of parental involvement, and low expectations of Indian children by school staff..." as well as "...lack of curriculum that accurately reflects the experiential, linguistic and cultural background of the Indian student" (Ibid: 52). Butterfield emphasizes that non-Indigenous perspectives in curricula have often been counter to Indian values. He writes that culturally appropriate curricula must give credence to Indigenous values and perspectives. A relevant curriculum increases student self-esteem, motivation and desire to be in school. This in turn, helps both teachers and students appreciate and be empathetic toward human and cultural diversity. He adds that building an appropriate cultural curriculum requires committed collaboration between educators and the Indigenous community. Part of this task involves research to increase the amount of material with Indigenous content (Ibid; Stiles, 1984).

A curriculum issue that exists in Australia as well as in Canada is whether Indigenous content should be included across the curriculum or in specific Indigenous Studies programs (Bourke, 1994: 10).

Butterfield repeats many of the concerns for community involvement quoted in the distance education literature reviewed below such as: the need to raise awareness, involve and inform Indigenous communities; support for the contributions of Indigenous individuals and groups; establishment of an acceptable philosophical base (e.g., culturally appropriate materials should be central, not supplemental and professionally produced); inclusion of current as well as historical knowledge; patience with the program and curriculum development process; and appropriate financial support. Also, teachers must receive in-service assistance so that the cultural curriculum is properly presented and effectively integrated with the core curriculum.

Writers agree that Indigenous involvement in education has resulted in improved accessibility, and increased interest by Indigenous students and the community, greater relevance of education and overall student retention. As noted in the literature, however, significant numbers of students ill-prepared for tertiary study is still a barrier to success (Burtch and Singer, 1992; Sponder, 1990). In addition to the fact that mainstream course materials are not relevant to a large number of Indigenous students, materials are also difficult for many students to understand. Because of these facts, Indigenous students are still denied access to higher level degrees. These authors suggest that to overcome possible ill-preparedness, Indigenous students should have the option of gaining equivalent content in small increments over time, participating in a combination of bridging programs, culturally appropriate academic material that is equivalent to degree credit content, and relevant practical experience (Archibald, 1986; Burtch and Singer, 1992; Read, 1983).

Literature on Distance Education for Indigenous People

Much writing on the topic of tertiary distance-delivered education for Indigenous people has occurred in Canada since the mid-1980s. Recently, there has been renewed interest as indicated by the Canadian Association for Distance Education (CADE) submission to the Royal Commission on Aboriginal Peoples (Haughey, nd); Lynne Davis' research (1994); and a chapter on the topic by Barbara Spronk in the 1995 publication, *Why the Information Highway: Lessons from Open and Distance Learning.*

There is agreement on several elements that should be considered when developing distance-delivered programs for Indigenous people. These elements are as follows: high degree of community initiative and/or involvement; incorporation of Indigenous language; relevancy and sensitivity of curriculum and materials to local culture; appropriate delivery, in local communities and elsewhere; and a high degree of appropriate student support (Archibald, 1986; Burtch and Singer, 1992; Carney, 1982; Davis, 1994; Paulet, 1989; Read, 1983; Spronk, 1995; Thomas and Maguire, 1980). Those with backgrounds in community development are especially concerned with the empowerment of Indigenous people, summarized as a consideration of "what is being taught by whom and in what language," as well as "how" information is presented (Butterfield, 1985; Davis, 1994).

Admission

Smith (1987) notes that in northern Canada, Indigenous students who succeed in supplemented correspondence study are usually already professionals. Those with lower levels of education and training are denied access to both education and employment. He says that adult basic education is most needed for those people first so that they can move on to get the training they need for employment.

Others add that special admissions (e.g., mature and flexible entry, probational entry) to tertiary programs and recognition of prior learning and experience, assures access to those who may otherwise be discounted (Archibald, 1986; Paulet, 1989; Read, 1983; Red Horse, 1984)

Community Involvement

The need for genuine commitment by the educational institution to community involvement is emphasized (Alcoze & Mawhiney, 1988; Berg and Ohler, 1991; Red Horse, 1984; Secwepemc Cultural Education Society and Simon Fraser University, 1994; Spronk, 1995). Writers agree that the need for community involvement is essential whether the program is distance-delivered or on-campus.

The literature notes that exemplary programs for Indigenous people are characterized by ongoing high degrees of local community management and control with outsiders playing the roles of invited resource people (Burtch and Singer, 1992; Carney, 1982; Davis, 1994; Paulet, 1989; Spronk, 1995). Carney adds that successful programs are long-term ventures located in the community and integrated with other community activities.

Paulet (1989) adds that community involvement, while not without its challenges, builds bridges between the educational institution and the community and results in greater community acceptance of the program. A program without community involvement may be viewed with suspicion and even resistance in a remote community.

While recognizing the great diversity among Canada's Indigenous bands, tribes and cultural groups, Spronk (1995) outlines Mohawk psychiatrist, Dr. Clare Brant's five cultural rules or ethics as phenomena to be aware of when collaborating with Indigenous people:

- the ethic of non-interference in the rights privileges and activities of another, including the learning of children and the giving of unsolicited advice;
- the ethic that anger not be shown which involves sacrificing one's own feelings;
- the ethic of respecting praise and gratitude which includes not embarking on an activity unless one is assured success;
- the conservation-withdrawal tactic which involves becoming totally familiar with a new situation before becoming involved; and
- the notion that the time must be right includes spiritual preparation and readings before acting. (Ibid)

Spronk uses the differing attitudes toward silence in the company of others as illustration of the misunderstandings that might occur. Thus, it is important that both cultures recognize these rules so that overt behaviour by one group is not misconstrued by the other.

Language and Culture

Paulet (1989) notes that generally students are interested in their traditions, but do not necessarily want to live the lives of their grandparents. There is agreement that successful programs encourage students to maintain or learn about their traditions in a way that promotes survival and success in society, and also gives value to Indigenous heritage (Ibid.; Berg and Ohler, 1991; Burtch and Singer, 1992). Students want to be able to have the skills and knowledge that will enable them to function successfully in both worlds (Archibald, 1986; Spronk, 1995).

Carney (1982) adds that historically, Indigenous adults have been excluded from most adult education programs. Students today are interested in self-fulfillment as well as employment. They want accessible programs that address a variety of cultural, linguistic and economic goals. Students vary in opinion regarding whether or not Indigenous people should have programs that are separate from the mainstream. Others suggest that a way to resolve this and also to encourage self-esteem and empowerment is by encouraging students to place western education into their own contexts (Berg and Ohler, 1991; Grogan and Philpott, 1992).

Student Support

All of the literature reviewed advocates high levels of academic student support, particularly in English, Mathematics, and Science. While students have rich backgrounds and intuitive knowledge, they require tutorial support and skills development to help them deal with academic reading and writing (Burtch and Singer, 1992; Red Horse, 1984; Sponder, 1990).

Students also need support in terms of confidence building and motivation, particularly if they are disadvantaged or have dropped out of the school system. Read (1983: 21) lists five areas of support required for disadvantaged students: "information, counselling services, support services (day care, tutorial service, cultural component), access, and financial aid." She adds that often it is the counsellor who is key to student success. Therefore, must be a person with whom students are comfortable.

There is general agreement that the greatest support to students is that through distance education students are able to remain in their own context, without displacement to an unfamiliar urban setting.

Instruction and Pedagogy

Davis (1994) addresses the issue of instructors and pedagogy in distance-delivered programs for Indigenous students. She points particularly to a consideration of instructors' teaching methodology and race, noting that Indigenous people, their knowledge, and their language have been marginalized and excluded because of lack of formal qualifications. Others suggest that it is difficult to find the ideal educator and the best alternative is to seek educators who are knowledgeable and sensitive facilitators and if possible experienced in teaching Indigenous students (Archibald, 1986; Spronk, 1995). Paulet (1987) suggests that at the very least instructors obtain information about a community before teaching students from that context.

Davis also raises pedagogical considerations such as preferred learning styles, individual versus group learning, and the creation of healthy learning environments. She cautions against the exclusive use of pre-packaged materials as a simple option to delivery, suggesting that other delivery methods be explored (Davis, 1994).

Successful programs tend to include opportunities for students to improve academic ill-preparedness for academic study through intensive coursework in reading, writing and math if required (Spronk, 1995). However, programs for Indigenous people must also maintain the same rigour as mainstream programs (Davis, 1994; Paulet, 1989; Spronk, 1995).

Sponder (1990) writes that few instructors promote student autonomy as part of their courses; rather dependency on the instructor is reinforced. Yet, it may be difficult to actualize student autonomy in distance-delivered courses since students have indicated a preference for learning within a group. Sponder suggests that including collaborative assignments is an approach to reducing dependency upon the instructor.

Instructional Design

Most informed educators acknowledge that it is usually more difficult to obtain a degree by distance education than face-to-face delivery on campus (Owen, 1987: 163). Therefore, extra care must be taken to include as much opportunity for success as possible, especially when targeting education to disadvantaged students or students who have previously withdrawn from school. This involves special attention to the needs of the client group, instructional design, delivery methods, student support, community involvement, and appropriate administration. And, it is not without the costs associated with resource allocation to those elements.

There is much support in the literature for educational institutions and Indigenous people to develop collaborative curricula for this type of program. Writers agree that programs for Indigenous people must be of high academic quality, leading to regular degrees or certificates (Archibald, 1986; Paulet, 1989; Read, 1983; Spronk, 1995). Course developers, however, are tempted to include too much content in a course that is to cover two perspectives. Students should not be required in addition to their ongoing responsibilities at home, work and in communities, to take on the burden of learning additional content—probably more content than is expected in distance-delivered courses for the mainstream (Spronk, 1995).

For these and other reasons, it is desirable that new curricula be developed rather than old ones adapted, since "...courses that are written for "mainstream" learners seldom serve Aboriginal learners effectively." (Ibid: 94). This is largely because existing materials are usually developed for independent mainstream learners (Smith, 1987; Spronk, 1995). In addition, existing materials do not include the cultural perspectives and comparisons that prepare Indigenous learners to succeed in both the Indigenous and non-Indigenous world. Stiles (1984) adds that this is also the case for computer software, most of which is in English and developed for urban, non-Indigenous students. Further, he emphasizes that to avoid limiting "communication to a one-way flow of messages," interactive designs and delivery using new technologies are needed (Stiles, 1984: 37).

Writers advocate for as much flexibility as possible in course and program design. Some writers suggest short blocks of study with flexible end points and options for students to leave and re-enter programs as their situations permit (Archibald, 1986; Read, 1983).

Last, but certainly not least, developers should consider students as the central figures in course and program design (Read, 1983). Sponder (1990) notes that students' learning environments and physical challenges must be taken into consideration in course design and delivery. For example, some Alaskan students are prone to hearing difficulties, and many northern students cannot afford to buy glasses to correct their vision. This would have an impact on, for example, monitor screen size for televised courses and the effectiveness of audio equipment for delivery.

Delivery

Distance education suits students who feel distant from the educational system. The distance may be physical, cultural, or psychological. This means that not all distance learners live in remote areas, and that distance learners may simply be searching for alternatives to alienating classroom education (Berg and Ohler, 1991; Croft, 1987).

While urban educators may view any course and program delivery in remote communities as placing additional hardship on learners (but more likely on educators), students accustomed to living in remote areas do not see life in their communities as "inconvenient" (Sponder, 1990). For these students, distance education may be the only answer. As Smith notes, given the need for high student contact with instructors, face-to-face delivery in communities may be the most satisfactory way to deliver education if there are sufficient numbers of students. However, face-to-face courses reduce the flexibility if learners have other responsibilities, such as work (Smith, 1987). Therefore, educators must assess needs and explore options to ensure that the use of delivery other than face-to-face is appropriate for the particular client group in a given situation.

Much of the literature supports a combination of delivery methods using face-to-face instruction, print, and technological enhancement (Burtch and Singer, 1992; Mandville, 1987; Owen, 1987; Smith, 1987; Spronk, 1995). As Owen (1987: 162) notes, "Home study is an excellent means for independent and confident individuals to achieve an education, but in the north it may be necessary to supplement home-study with greater personal interaction via telephone, seminar-support and/or electronic media—teleconferencing, two-way video, or computer conferencing."

Some of the literature notes the delivery mechanism should allow for expansion to other educational applications and new technologies (Berg and Ohler, 1991; Thomas and Maguire, 1980) and as much as possible allow for advancements in technology. Spronk (1995) contends that home study on its own does not work for Indigenous learners because many students have not been prepared for the academic approaches to correspondence study in English. Because of their oral traditions, needs for collegiality, and preferred learning strategies which involve observation and practice, students are more successful when face-to-face contact with educators and peers is maximized and print materials are used as supplements (Smith, 1987; Spronk, 1995; Taylor, et al., 1986). Others discuss the need for practical field components and community-centred experiences (Archibald, 1986).

Spronk (1995) supports the use of teleconference to bring students together and help them deal with content, noting that this medium works best if the students know the instructor personally. Burtch and Singer (1992) say that teleconferences should include no more than four students, and instructors should also visit distant students in their communities. They add that the sense of belonging as opposed to feeling different needs to be instilled. One way to do this is to have students in close proximity meet for study sessions. Sponder (1990) notes that teleconference often results in miscommunication between the instructor and learners, and that this delivery medium may promote student dependence on the instructor. However, this likely has more to do with the instructor's approach to teleconferencing than the delivery medium itself. Some instructors have reported little or no orientation to teleconference delivery. In the North, flexibility is needed regarding the timing of teleconference to ensure that equipment is working during times of severe weather, jammed lines, and satellite difficulties. In addition to weather conditions, geography and efficiency of the postal system are also important factors in distance delivery in the North (Sponder, 1990; Smith, 1987).

Paulet (1989) supports education that is decentralized from urban-based campuses. He writes that community-based teacher training ensures greater student support, than displacement of students to urban campus programs.

Financial Considerations

Smith (1987) notes that institutions must be informed regarding the capabilities and costs of the various technologies, so that expectations regarding delivery modes, the costs of producing software and maintaining hardware, and the expected outcomes will be realistic. For most institutions, cost-effectiveness will be a major consideration (Thomas and Maguire, 1980). Some view advanced technologies as potential solutions to problems associated with education. Others, however, raise the issue of the high cost of these technologies, noting that print course guides, notes and textbooks supplemented with teleconferencing and taped lectures is the most used and cost-effective approach for the Northwest Territories of Canada. Others are concerned with hardware implementation and maintenance (Smith, 1987; Stiles, 1984).

Paulet (1989) cautions that program quality will suffer if institutions implement distance education for remote communities as a cost-saving measure. Davis (1994) notes that it is costly but essential to ensure the cultural integrity of a program that curriculum development is directed by Indigenous people.
Finally, there is concern that students receive sufficient funding to pursue tertiary education (Archibald, 1986).

Political Issues and Institutional Involvement

For the most part, the literature deals with political issues in relatively vague terms. This is an area where finger-pointing is easier than addressing the issues. Most of the difficulties are related to misunderstandings in areas such as allocation of funds, program rationale, potential for reverse discrimination, resistance to change, and misunderstanding and mistrust among stakeholders. Institutions and Indigenous people may be tempted to throw up their hands in despair. However, this is no solution to ongoing educational needs.

Spronk (1995) alludes to the concept of "two-way education" coined by Australian educators, and to the potential of non-Indigenous educators as well as Indigenous people to benefit by seeing "...the world through two pairs of eyes" when involved in programming for Indigenous people. Distance educators gain as much as they give from their collaboration with Indigenous people by gaining sensitivity toward social, cultural and political contexts.

However, others note that a greater financial commitment to tertiary education for Indigenous people must be made (Campus Review, 1993, April; Red Horse, 1984).

The Future

It is interesting to note that a large number of the people interviewed for this study and much of the literature is in support of independent, accredited Indigenous tertiary institutions (Barnhardt, 1991; Spronk, 1995) or Indigenous studies units within mainstream institutions running distance-delivered programs for Indigenous people. Institutions such as the Saskatchewan Indian Federated College (SIFC), and New Zealand's Ngati-Rau Kawa and Ngati-Awa Awaanui Rangi are existing examples of recognized Indigenous educational institutions. In the meantime, educators in mainstream institutions who are committed to community development and Indigenous empowerment are courageously collaborating with Indigenous people, often in spite of criticism of colleagues and in spite of knowing (and in many cases wanting) to relinquish these programs to Indigenous control.

Methodology

Research Design

In this research, the approaches, successes and challenges of 23 post-secondary educational institutions which are involved in distance education for Indigenous people were explored. The nature of the study, dealing with programs for people and the development, design and delivery of such programs, lent itself to a qualitative research methodology. Case descriptions were selected as a viable approach in order to gain address the complexity of challenges involved. Because each institution has its own "culture," comparisons among initiatives by these institutions were not made; during data collection each was explored on its own merit. The large analysis section of this document provides a description of how these institutions dealt with common elements. The case descriptions themselves provide further detail. Ultimately, readers are provided with a large number of strategies from which to select those most appropriate for developing similar programs within their own contexts.

Research Instruments and Procedure

Following a review of the literature on the topic, a questionnaire (Appendix 3) was developed that could be used to guide personal interviews. Additional information was often provided by interviewees. The questionnaire was piloted with two of the programs and refined for use for the remainder of the study.

Contact was made with approximately thirty institutions in Canada, New Zealand and Australia. Eventually, about twenty institutions were selected for visits and scheduling arrangements were made to conduct interviews.

During and prior to visits, institutions provided background information on the institution and the program being researched. During visits there was opportunity to look over distance education materials. Where possible distance-delivered courses using technological supports (e.g., teleconference) were observed (e.g., SIFC/University of Regina, Sault College/Manitoulin Island).

Institutions Visited

It was important that I visit programs in Canada to gain insight into what was available in my own country. These institutions were contacted based on information in the CADE presentation to the Royal Commission on Aboriginal People (CADE, 1990) and word-of-mouth.

Eventually, I decided to visit institutions in Saskatchewan, Manitoba, Ontario and British Columbia. While I did visit some institutions mentioned in the CADE presentation (e.g., the Aboriginal Resource Technician program at Sault College), I decided to focus mainly on those which had not been covered in that document. A total of 13 Canadian institutions (seven universities, three colleges, and two other) were visited, resulting in 12 case descriptions two of which are confidential and therefore not included in the detailed course descriptions.

Research in Australia and New Zealand provided insight into the experience of other countries with Indigenous populations. Many of the challenges faced in those countries are similar to those in Canada. Some of the institutions in these countries have extensive experience in this area (e.g., Curtin University of Technology, Perth). Australia was chosen because the demographics are similar to Canada although the percentage of Indigenous people is significantly smaller than in Canada (see document entitled "Aboriginal General"). Australia also has great challenges to reach Indigenous people in remote areas. New Zealand was selected because of the relative empowerment of the Maori people (see document entitled "General Maori") in terms of their participation in education.

Australia's Distance Education Centres at universities were contacted and asked if they had programs that would be of interest to the study. Of those that responded three universities were visited and four other institutions whose names were obtained from Distance Education Centres. Australian colleges were not visited as most which deliver programs for Indigenous Australians do so in blocks of face-to-face, on-campus sessions (e.g., Bachelor College in the Northern Territory). Visits to Australian educational institutions resulted in seven case descriptions and general information on the Open Learning Agency of Australia, Queensland Open Learning Network, and the Tanami Network.

The first contacts made in New Zealand were with Massey University and the Correspondence School which traditionally have been the major distance education delivery institutions in that country. Contact people at those institutions suggested other places. Eventually, five educational institutions were visited in New Zealand resulting in five case descriptions. Unfortunately, I only learned about programs relevant to this study at the Maori universities and at the New Zealand Polytechnic when I was about to leave the country.

People Interviewed

Most interviewees worked either in an academic unit such as a Native Studies/Maori Studies/Aboriginal and Torres Strait Island Studies department, College/School of Education, or in a continuing education (distance education, or extension) unit. While the majority of people interviewed at educational institutions were non-Indigenous, at some institutions (e.g., Curtin University of Technology; Edith Cowan University) the majority were Indigenous. In addition, there was opportunity to speak to some community members (e.g., Mr. Bishop Kingi at Waiariki Polytechnic in Rotorua, New Zealand) as well as some students (e.g., at Edith Cowan University, and Sault College students on Manitoulin Island, Saskatchewan Indian Federated College) to gain their insights.

The primary source of information was from the following categories of people:

- program administrators involved in registration
- delivery personnel
- course and program developers, such as instructional designers
- content experts/course writers
- student support staff
- instructional faculty and staff
- some deans and directors
- available students

Every attempt was made to interview all those involved. However, sometimes people were not available for interviews. At other times I was not aware of potential interviewees until I had left the area. Because of commitments or for other reasons, a key interviewee would sometimes ask that I interview a staff member or colleague.

Preparation of the Report

Case descriptions were written up and sent back to educational institutions to ensure that the information documented was accurate and could be made public.

In addition to the case descriptions themselves, information on the Indigenous peoples of each country is included as well as glossaries for Australia and New Zealand. General information on tertiary education in Australia is included. General information on some relevant institutions is also included as follows:

- Canada:
    - Ontario—Contact North
    - British Columbia—Open Learning Agency
- Australia
    - Open Learning Agency of Australia
    - Queensland Open Learning Network
    - Tanami Network

This document includes a detailed analysis of the data (see below) as well as the background, literature review, procedure, and conclusions and recommendations.

Upon completion of the write-up, electronic copies (Macintosh disks, using Microsoft Word 5.1) including this introduction and all of the case descriptions will be sent to those institutions which participated in the study and agreed to publicize their programs. In addition, several print copies will be produced and provided on loan (see Appendix 5 on how to obtain a copy).

Limitations

There are several limiting factors which impacted on the study. First is the inevitable biases that we all bring to research. While I have done my utmost to report the facts objectively, my biases will likely be evident to readers. For example, the very fact that I studied programs for Indigenous people means that I think there is a need for programs that address the education of groups which experience access barriers.

Another limitation is that I am not of Indigenous ancestry. While I have training in cross-cultural issues and education and have lived for extended periods in outside of Canada, my knowledge is insufficient to document Indigenous perspectives. Therefore, my focus on the approaches of mainstream educational institutions. As previously mentioned, I hope that Indigenous researchers will explore and publicize their viewpoints on this topic.

Another limitation to the study is that while a fairly large number of institutions were visited, analysis and results are limited only to those programs which I explored. For example, I visited only four Canadian provinces and no territories, and I did not reach the outback in Australia or Maori institutions in New Zealand. Those programs missed would undoubtedly provide further strategies and insights.

Also, I was not able to interview all those I hoped to. As previously mentioned, in some cases, people were unable to meet because of unexpected circumstances (illness, being called away to meetings). In other cases, I think that people at institutions did not believe that I would actually come until I arrived on their doorstep! Also, because distance education often involves people living in remote communities, I was rarely able to reach places where the Indigenous learners and Indigenous program advisors were. This was especially true in Canada and Australia where it takes much time and money to travel to remote communities. In some cases, I did have better success. Another reason why some case descriptions are longer than others is simply because I had opportunities to meet with a greater number of people who were involved in the program.

Program development funding, budgets and other finances have not been reported. This was deliberate. I believe that it is important to identify sound pedagogical, cultural and development reasons for conceiving and implementing programs in certain ways. Too often educators allow budgets and funding to rule, and often limit, educational practices. Institutions who have developed this type of program are proud of their accomplishments, but understandably cautious regarding how those programs are publicly reported. Therefore, in cases where course and program evaluations had been conducted, they were seldom available unless they were already public documents. Some programs are too new to have yet been evaluated. While readers may be dismayed that results of evaluations are rarely included, it is hoped that the listing of options and strategies presented for course development is nevertheless useful. Readers are encouraged to contact the institutions included to obtain further detail on any of the case descriptions.

There is concern that some program sensitivities are included. It is rare that cross-cultural programs, especially new ones, run smoothly. All programs experience growing pains and must work through political issues. I thank those who have let me publish their cases. In doing so, in spite of some of the sensitivities, they are contributing to the development of similar programs at other post-secondary educational institutions.

Summary of the Data

This section outlines the various strategies used to develop and deliver tertiary distance-education for Indigenous learners in the programs visited. The data is presented as objectively as possible and without comparison so that readers can select what options and strategies would be most suitable for their own contexts.

The institutions visited utilized a variety of strategies to do the following:

- involve Indigenous people and communities in program sharing of ownership, planning, development and maintenance;
- incorporate Indigenous cultural content into the program;
- address the issue of language (academic usage and inclusion of Indigenous language);
- provide support to students;
- ensure appropriate instruction;
- ensure appropriate instructional design; and
- implement effective delivery methods.

Each of the elements above will be discussed in this section. The discussion will reflect the fact that some institutions paid more attention to some of these elements than others. Canadian institutions will be covered first in each section, followed by Australia and New Zealand. For further details on how each institution handled each element see individual case descriptions (Appendix 5 provides information on obtaining a copy of the case descriptions).

Indigenous Involvement

Canada

The institutions which appear to have the greatest degree of community involvement based on the interviews are as follows:

- The University of Victoria's Administration of Aboriginal Governments Certificate;
- Cambrian College's Early Childhood Education, Aboriginal Program;
- Secwempemc/Simon Fraser University Joint Program;
- Laurentian University/University of Sudbury's Bachelor of Arts in Native Human Services.

The University of Victoria's Administration of Aboriginal Governments (AAG) Certificate was first conceptualized by School of Public Administration faculty in 1987. Early in 1988 a consultation meeting was set up between prominent Aboriginal leaders across British Columbia and the Yukon. Aboriginal leaders agreed that AAG should be separate from mainstream programs, but result in the same high quality academic qualifications, and that part of the program should be on-campus to allow Aboriginal participants to meet their non-Aboriginal colleagues. Further, they advised that the program should include Aboriginal content, ladder to higher levels of education, and that it should be developed, managed and administered by Aboriginal people. About six months later another meeting was held and teams were set up to develop course curricula. An Aboriginal Advisory Council consisting of 20 to 25 members (including a student representative), 50% of whom are Aboriginal and 50% of whom are university personnel was set up. This Council, made up of community chiefs, leaders and elders is still active. Faculty involved in the program were carefully selected to ensure that they would be known and trusted by the Aboriginal community.

Cambrian College's Early Childhood Education, Aboriginal Program was the result of a small needs assessment in 1989 by the Union of Ontario Indians to determine needs regarding day care in communities. The Union submitted a program proposal to Health & Welfare Canada's Child Care Initiative Fund and received funding for the program. Government called for tenders to develop the program and awarded the contract to Cambrian College. The fact that the Union of Ontario Indians funded a large part of the course development ensured that they would have a large degree of control and ownership of the program. An Indigenous Steering Committee headed by a representative of the Union of Ontario Indians had nine members. Only one member was a non-Indigenous person representing an Indigenous agency. The program development team at Cambrian College, particularly the instructional designer, carried out extensive consultations with the Indigenous Steering Committee as well as with Indigenous day care workers and First Nations communities. Together they drafted a curriculum and selected course writers and instructors. While a program strength is the high degree of Indigenous involvement, development time took much longer than anticipated because of this. A Program Advisory Committee continues to be actively involved in program review. This Committee includes student representatives, a student support officer, and community representatives.

The SCES/SFU program was initiated in 1987 by the Chiefs of the Shuswap National Tribal Council. By March, 1988 the two institutions formed an affiliation and in July, 1989 the two signed a three-year agreement to work together on culturally appropriate degree credit education and research. Agreements between the two institutions are signed annually. A steering committed has existed since the early planning stages of the program. The SCES Board of Directors assigns three representatives to sit on the Committee which also includes three SFU representatives and a student representative. The committee addresses topics such as instructor appointments and evaluations, library and student services, research activities, course and program planning and development, and course monitoring and maintenance. The four meetings per year alternate between SFU's Vancouver location and the SCES site at Kamloops. The partnership is equitable and has helped to build mutual respect. The partnership works well largely because of the strong commitment by both institutions to continuity, parity and adherence to program principles of First Nations control.

The following information on Laurentian University/University of Sudbury's B.A. in Native Human Services is based solely on the publication *Returning Home* by Thom Alcoze and Anne-Marie Mawhiney (1988). Because the interview data on this case is confidential, readers are asked to consult *Returning Home* which outlines in detail how community involvement was initially addressed (up to the time of publication of this Report in 1988). In 1985 consultations occurred between interested university faculty and a local elder and Ojibway social worker on how to involve Indigenous people in the development of a First Nations social work program. Two women visited 27 Indigenous communities to collect information from leaders, social service providers and communities, and in July, 1985 a one-day face-to-face needs assessment meeting was held. Approval by the Robinson-Huron Chiefs led to the establishment of a community-selected Regional Working Group in Fall, 1985. The Group was responsible for ensuring that the direction of the project and the wishes of the community coincided. "Several guiding principles helped define that responsibility: insistence on community control; respect for Native culture and institutions; recognition of each community's unique characteristics and needs; and commitment to ongoing community involvement." (Alcoze and Mawhiney, 1998: 12). Starting in Fall, 1985 workshops and consultations were conducted in 32 participating rural and urban communities to ensure grassroots input during developmental stages. These meetings took eighteen months to complete, three times longer than the projected three-month timeline. The report notes that ensuring ongoing community participation was a challenge. Newsletters, phone calls and face-to-face meetings were used to encourage input. Flexibility was crucial to ensure that community involvement was not compromised or restricted by timelines. The information was analyzed by a curriculum committee in Spring, 1986. A conceptual framework and finally a program proposal for approval by the Robinson-Huron Council was developed. The Regional Working Group was involved throughout this process. In July, 1987 a three-day conference was held at Laurentian University to present the proposal to over 80 people from Robinson-Huron communities and in July, 1987 after minor modifications, it was presented to the Robinson-Huron Chiefs for ratification. Faculty also met informally with University senate members to ensure that they understood the proposal before presentation to Senate for approval. Any suggestions by senate members were approved by the Regional Working Group. Program approval at the University was achieved on December 10, 1987 (Ibid: 11-21). Community control during developmental stages was through community involvement in ongoing needs assessment, control over program design, development and program implementation, advice on allocation of funds, and program evaluation. Alcoze and Mawhiney note that fully involving community takes time, sensitivity and patience, and support of community leaders. It also involves superb organizational skills (Ibid: 27-28). The Report outlines the importance also of ensuring an appropriate cross-section of members on the Regional Working Group and ensuring that new members understand all aspects of the program and are committed to it. Also important is a recognition of the uniqueness of each community and the fact that the members of the Regional Working Groups are community representatives. Most importantly, non-community members and faculty and staff involved in the program need to be committed to community involvement which involves a capacity to listen, and be patient with process. Outside experts were seen as facilitators invited to participate by the Indigenous communities controlling the project. Finally, university faculty and administrators had to be willing to relinquish power to ensure Indigenous community control within this academic program (Ibid: 29-43).

Canadian case descriptions in this study other than those discussed above also have Indigenous community involvement as follows:

- Sault College's Aboriginal Resource Technician program has ongoing input from an Aboriginal Advisory Committee which includes representatives from Aboriginal organizations across Ontario, Sault College personnel, natural resource graduates, and representatives from other relevant agencies. The committee meets face-to-face to advise matters such as Aboriginal participation, program impacts, content issues, program outcomes and spin offs. College developers note that consultations with Indigenous groups always take a great deal longer than anticipated. In addition to the Committee and other provincial and federal government groups, the federal Department of Indian and Northern Affairs is involved as well as Ontario Native Affairs Directorate and several Indigenous community organizations.

- Confederation College's General Vocational Preparation Program has an Ad Hoc Advisory Board which includes representatives from communities where the program is offered. The Teacher Assistant Aboriginal Program at Confederation College also works with an Aboriginal Program Management Committee which acts in an advisory capacity.

- The Open Learning Agency of British Columbia involves Indigenous people in its course and program offerings through a First Nations Advisor who liaises with Indigenous communities to set up First Nations Learning Centres. The Advisor who is an Indigenous man, works with each community to establish these Centres. The community helps to select on-site facilitators who work with students.

Australia

While the Tanami Network is not a distance-delivered program, it is included because it is instructive in describing the extent of ownership by Indigenous Australians. In fact, it appears that non-Indigenous Australians do not have any power in terms of the operations or ownership of the Network. The Tanami Network was conceptualized by Indigenous Australians and is owned and operated by them. In 1990, a local Indigenous media association obtained funding to trial linkages between bush communities and Sydney. The trial was successful and by October, 1991 permanent links were established and a contract drawn up to establish a network that would be operated by Tanami Network Pty Ltd (an Aboriginal group which owns network assets) and funded by Tanami Network Trust (also an Aboriginal group). Tanami Network Pty Ltd has four Aboriginal directors chosen from among the four communities involved. The directors ensure appropriate programming. Aboriginal control ensures appropriate and meaningful use of the network (Latchem, 1994). Network costs are covered by the community's mining and other assets, government funding, and network subscribers who purchase network time.

Community involvement in other Australian programs studied is as follows:

- the Aboriginal Services Bureau (ASB) in Perth sends Aboriginal Development Officers to conduct needs assessments in local communities for all ASB programs. In the Certificate in Community Recreation, a Community Advisory Group consisting of the Officer and community representatives (usually leaders or elders) is established at each site where the program is offered. The Committee meets on site to provide input on elements such as the curriculum, program delivery, and monitoring student success.

  In ASB's new Essential Services Worker program, representatives from Aboriginal communities were part of the initial consultations on curriculum development. The program focusses on trainee needs within the community and the Project Manager emphasizes that the program is community-driven.

- The Jililan Project at the University of Southern Queensland is in its developmental stage. Most community involvement occurred at the needs assessment phase through student feedback and during a five-day retreat in the early 1990s when Aboriginal representatives from across the state met to develop a three-year plan for the University's Kumbari Lag/Higher Education Centre. One of the recommendations was the need to develop a bridging program for Indigenous Australians. Another was greater provision for education in community settings. Indigenous input is currently from the Kumbari Lag/Higher Education Centre which has a large number of Indigenous faculty and staff, student feedback, and from the course writers who are Indigenous Australians.

- The University of South Australia's Anangu Teacher Education Program (ANTEP) receives Indigenous input through its Aboriginal Advisory Committee. This Committee is responsible for matters such as staff appointment, student selection, curriculum advice and teaching. Those teaching on-site in the program receive community input, but by far the most feedback comes from the students themselves.

  This University of South Australia's Aboriginal Affairs Administration programs received initial impetus from the Aboriginal Education Planning Committee which is a group of Indigenous Australians in Adelaide. The program has a Committee of Indigenous Australians who advise on the program and review all courses. Faculty visits to communities also facilitate community feedback.

- Curtin University of Technology's Aboriginal Community Management and Development Program assures community input through the responsibility of staff and faculty at the Centre for Aboriginal Studies to its Aboriginal Advisory Committee. The program was first conceptualized following requests to the Centre for a degree credit qualification in this field. Consultations were conducted during 1987 and 1988 with Aboriginal communities, organizations and government departments.

  Staff and faculty responsibility to the Centre's Aboriginal Advisory Committee is similar for Curtin's Aboriginal Health Program. The Committee is still actively involved in program development and revision. This program originated from community requests as far back as 1987 for improved local health training. A major needs assessment was conducted jointly by Curtin and the Western Australian Aboriginal Medical Services in cooperation with the Centre for Technical and Further Education (TAFE), the Western Australian Health Department and other employer groups. Between 1990 and 1992, 18 regional workshops involving 300 Western Australian Aborigines were held to identify health needs. The curriculum was developed by Aboriginal community members and both Aboriginal and non-Aboriginal health workers. The program is evaluated by Aboriginal participants. The communities who employ the graduates also provide feedback.

- At Edith Cowan University, the primary source of Aboriginal input is through the University's Aboriginal Consultative Council, a powerful committee made up of Aboriginal people from across Western Australia. The Aboriginal staff at Edith Cowan's Kurongkurl Katitjin/Department of Aboriginal Programmes also provides Aboriginal input. Other Aboriginal involvement is through communities applying to have local programs or Regional Learning Centres.

- James Cook University of Northern Queensland (JCU) has two case descriptions included in this study. The Associate Diploma in Communications offered by JCU's Centre for Aboriginal and Torres Strait Islander Participation, Research, and Development is a government initiative with pressure from Indigenous Australian communities to upgrade and properly staff broadcast facilities in remote areas of Australia. The Course Development Advisory Committee includes students, Centre faculty and staff, and experts in the communications industry. The Committee is committed to the consultative process and meets three or four times annually to advise on curriculum, new developments and initiatives in the communications industry, and community broadcast needs.

  The School of Education at JCU runs the Remote Area Teacher Education Program which receives Indigenous Community input primarily from four agencies: Queensland

Aboriginal and Torres Strait Islander Education Consultative Committee; the Torres Strait Islander Regional Educational Council; the Aboriginal Consultative Committee; and the Islander Coordinating Committee. The program's Aboriginal and Torres Strait Islander Management Committee meets two to three times annually to consult on issues such as policy, budget, student selection, and delivery sites. When the Program was first proposed a consultant from the School of Education conducted a needs analysis with Torres Strait Island communities. (Initially, the RATEP was to be delivered only in the Torres Strait—see explanation below). This consultation was projected to take six months, but it actually took three times as long. Aboriginal communities also wanted to partake in RATEP and so the Program was expanded to include all Indigenous Australians. Because of this late development, the needs analysis did not include Aboriginal communities and delivery was somewhat delayed.

New Zealand

A large amount of Maori community involvement was encountered in the conjoint first year of applied science program between Waiariki Polytechnic, Rotorua and Massey University, Palmerston North. The program was conceptualized by Bishop Kingi, a Maori elder and community leader in Rotorua who approached the University. The program is an equal partnership among the Te Awara people, Waiariki Polytechnic, and Massey University. The Maori people ensure that their needs are met and cultural content is appropriate, Waiariki Polytechnic is responsible for teaching locally and Massey ensures quality academic content. Initially, a small group of Maori community advisors who would cooperate with planning and development were selected carefully by Mr. Kingi. Once the proposal was approved, community involvement was expanded. The program is so new that at the time of the interviews a memo of agreement had just been drawn up among the three stakeholders.

Maori people in communities lobbied for educational programs in Maori language as early and 1970. A staff member in Continuing Education at the University of Waikato liaises between the University and Maori communities and obtains community feedback on their needs. No particular mention was made of Maori involvement in program development or advising at the University of Waikato. However, Maori staff are actively involved in program administration and student support.

At the University of Otago, Maori faculty have taken the greatest initiative in launching the programs in Maori Studies. Informal community involvement has come from Maori groups within Dunedin where the University is located.

Incorporation of Indigenous Cultural Content

Programs in all three countries addressed the issue of incorporating Indigenous cultural content. The only programs in which the inclusion of cultural content was not a particular consideration were those created for both Indigenous and non-Indigenous participants (e.g., Interuniversities North's First Year by Distance Education).

Generally, on-site and on-campus delivery (in blocks or full-time), particularly by a facilitator or instructor well-versed in Indigenous culture, goes a long way to ensuring the incorporation of appropriate cultural content. Also, the programs which were directed by an Indigenous advisory or steering committee usually ensured the incorporation of appropriate cultural components.

Canada

- University of Victoria's Administration of Aboriginal Governments includes team teaching in some of its on-campus sessions by an academic together with an Indigenous cultural expert. The degree to which traditional culture is incorporated in on-campus sessions is discussed by students and faculty during early on-campus sessions.

- The essence of the SCES/SFU partnership is the fact that it is designed to serve First Nations people on their own territory, under their control, and is run on terms laid down by them. Thus, the Indigenous stakeholders at SCES are involved in all aspects of the program from curriculum planning, to the selection of instructors, to the maintenance, monitoring and evaluation of courses. Courses are offered on-site. Course and program offerings are particularly strong in their Indigenous focus which includes the following:
  - B.A. majors in Sociology and/or Anthropology and minors in Linguistics, archaeology or First Nations Studies;
  - Certificate in Native Studies Research;
  - courses focusing on First Nations issues
  - courses in Indigenous languages
  - courses toward Indigenous teacher education

- OLA's English 102: Composition and Native Indian Literature I is an Indigenous topic designed for both Indigenous and non-Indigenous students. The course content was piloted with Indigenous students in on-site sessions to ensure cultural relevance before it was offered in print mode. Cultural relevance is also assured through the Indigenous facilitators at community sites (not all site facilitators are Indigenous). The course writer went to great lengths to ensure culturally appropriate content, including in the course package the following elements: audio tapes of Indigenous writers talking about their works; coverage of the oral literary tradition and traditional storytelling; and encouragement of personal narrative. Indigenous experts also proofread the course when development was completed.

- Cambrian College's Early Childhood Education Aboriginal program offers courses that include some Indigenous content and other courses that are totally Indigenous in nature (e.g., Native Family and Native Contemporary Issues). Program participants must take at least four courses that are Indigenous in nature. The instructional designer had a great deal of cross-cultural experience with Indigenous people. She made great efforts to learn about Indigenous culture herself and to include Indigenous people's input in curriculum and course outlines, and worked together with content experts during course writing. In addition, all courses were proofread by Indigenous experts to ensure relevancy and the inclusion of appropriate cultural elements. The Indigenous committee ensured also that the content was culturally appropriate.

- Portions of some courses have been specifically developed to ensure the cultural component is addressed in Sault College's Aboriginal Resource Technician program, for example Resources Law and Aboriginal Land Management. Students are encouraged to write assignments related to their local context.

- Confederation College's General Vocational Preparation Program includes courses that are specifically Indigenous in focus, for example Contemporary Social Issues Facing Native People I and II, and Native Literature.

  Instructional designers in the College's Teacher Assistant Aboriginal program made efforts to learn about the northern contexts in which the program was offered by travelling to sites. They also worked closely with a very experienced (non-Indigenous) northern educator and with the Management Committee to ensure cultural appropriateness.

- On-site facilitation by a sensitive and culturally aware co-instructor also ensured incorporation of appropriate cultural elements in Brandon University's Introduction to Native Studies.

Australia

- Curtin University of Technology has two case descriptions included in this study. Both address cultural content through helping students define Aboriginal Terms of Reference (ATR) throughout the programs. By identifying ATR, students are empowered by their Aboriginality and their cultural context becomes a pivot point in their learning. Thus, when non-Indigenous content is presented, students check its reality against their ATR. It is worth quoting one developer's concept of ATR here:

  > ATR encompasses the cultural knowledge, understanding and experiences that are associated with a commitment to Aboriginal ways of thinking, working and reflecting. ATR incorporates specific and implicit cultural values, beliefs and priorities form which Aboriginal standards are derived, validated and practised. These standards can and will vary according to the diverse range of cultural values, beliefs and priorities from within local settings or specific contexts. The generic approach to skill development equates to the Aboriginal holistic view of the world. (Grogan and Philpott, 1992: 128–9)

  In addition to indentification of ATR, Indigenous Australians are present during face-to-face sessions taught by non-Indigenous instructors. Ongoing input of Aboriginal faculty and staff at the Centre for Aboriginal Studies as well as from the Centre's Aboriginal Advisory Committee ensures that both programs meet the Centre's primary goal of Aboriginal self-determination.

- Indigenous course writers have been hired to assure cultural appropriateness in the University of Southern Queensland's Jilllan Project. However, there is concern that the content experts represent only two of the many diverse cultural groups which may enroll in the program. There is also concern that the writing level of is too high for learners in a bridging program. The instructional designer is working closely with staff at the Kumbari Lag/Higher Education Centre to increase in her ability to address cultural issues.

- Because an Aboriginal academic centre runs the Diploma in Communications at James Cook University (JCU), cultural appropriateness is assured. According to those interviewed, the Centre's Indigenous staff understand Indigenous vaules and are aware of cultural issues and challenges facing participants in a way that a mainstream faculty are not. In addition to input on curriculum from the Centre's Program Development

Advisory Committee, the Program Coordinator ensures that the course materials are culturally appropriate. The Centre appoints teaching staff for the program. Those course which are culturally-based rather than skills-based are taught by Indigenous guest lecturers.

- JCU's Remote Area Teacher Education Program is housed in the School of Education. In order to ensure that both the academic curriculum is covered and that cultural content is included, developers use interactive multi-media. It is thought that the use of interactive courses facilitates a large degree of individualized instruction enabling students to express themselves from their own cultural perspectives (Henderson, 1994). Indigenous cultural advisors from the Centre for Interactive Multimedia review course packages to ensure cultural appropriateness. Also, some of the course developers have had experience in Australian Indigenous contexts and in cross-cultural contexts in other countries.

- The Aboriginal Service Bureau's Essential Services Worker program utilizes the expertise of an Aboriginal Training Support Officer (ATSO) to travel to program participants to address cultural components. The ratio of students to ATSOs is 10:1. The Bureau often has elders teach cultural components in its Certificate in Community Recreation.

- Courses are reviewed by a committee to ensure culturally appropriate content in The University of South Australia's Aboriginal Affairs Administration program. In addition, efforts are made to assist students in understanding non-Indigenous ways so that they can work effectively in both cultures.

- The courses in Edith Cowan's Bachelor of Arts Education Primary were initially designed for a mainstream students. Therefore, culturally appropriate delivery and content is assured by instructors who deliver courses face-to-face in communities. Because the instructors are non-Indigenous, they receive a set of guidelines for the program and a three-day orientation from Kurongkurl Katitjin to help them teach effectively and to address cultural issues.

New Zealand

- Course materials at the University of Waikato's Certificate in Maori Studies are assembled by course writers from the Maori Studies Department. These experts are well-versed in language and traditions and ensure culturally appropriate content. This is also the case in the University of Otago's programs in Maori Studies.

- The University of Waikato's Certificate in Continuing Education is designed to be bicultural in nature. Examples in courses are chosen from both cultures. Often a co-instructor who is Maori or well-versed in Maori culture will be appointed to teach or co-teach a course. Some instructors open and close their sessions in a traditional way. Often sessions are held on a marae (traditional Maori meeting place).

- The inclusion of appropriate cultural content is addressed by instructors in the Massey University/Waiariki Polytechnic First Year of Applied Science. Instructors enhance their teaching with the use of Massey University external course materials. Since Waiariki Polytechnic is a bicultural institution, instructors are well-versed in Maori culture. The Polytechnic is in the process of constructing a marae on campus for Maori students.

Language Issues

Programs in all three countries were conducted in English except the following:

- The Anangu Teacher Education Program (ANTEP) at the University of South Australia is conducted in large part in the local languages in remote communities.
- At the University of Waikato students in the Certificate in Continuing Education are permitted to write their assignments in Maori.
- The co-instructor of Brandon University's Introduction to Native Studies I course allows on-site class discussions in the local language and some courses are offered in Indigenous languages (e.g., Cree is used at some sites to teach the literature sections of Introduction to Native Studies II).
- Some programs include team teaching by a non-Indigenous faculty member with an Indigenous cultural expert, who may use an Indigenous language (e.g., Aboriginal Service Bureau's programs).

  The Aboriginal Service Bureau's Certificate in Community Recreation makes particular efforts to find facilitators or instructors who can teach face-to-face sessions in the local language and often has elders teach cultural components. The Bureau's curricula are written in English and the emphasis in all Bureau programs is on skill-getting through their competency-based curricula.
- Programs in Maori focus on Maori language (e.g., University of Waikato's Certificate in Maori Studies; The University of Otago's programs in Maori Studies). It is interesting to note that students at the University of Otago give mixed responses regarding whether or not dialect and tribal cultural differences should be addressed.
- Some programs include language courses in a local language to assist students regain their language or learn another Indigenous language (e.g., Laurentian University/University of Sudbury's B.A. in Native Human Services; SCES/SFU program; Cambrian College's Early Childhood Education Aboriginal; Confederation College's General Vocational Preparation Program; Aboriginal Service Bureau's Certificate in Community Recreation).
- Developers of The University of South Queensland's Jililan Project hope to incorporate videotapes to address the importance of nonverbal communication (e.g., using hands to communicate as well as voice) in Indigenous Australian cultures.
- While program instruction may be entirely or partially in English, participants often use their Indigenous language when they return to the community to apply skills in the workplace. In James Cook University's (JCU) Diploma in Communications, language use in the Diploma in Communications is so important that some of the courses discuss English language use as part of the curriculum.

Another language issue is how to help students deal with academic English. Ways of dealing with the challenge varied as follows:

- bridging or access programs (e.g., University of South Queensland's Jililan Project);

- students gain academic English language skills over time (e.g., Curtin University's Aboriginal Community Management and Development program);
- academic language skills are incorporated into course packages (e.g., Open Learning Agency of B.C.'s English 102 course; Sault College's Aboriginal Resource Technician);
- one course which deals particularly with English language skills (e.g., University of Victoria's Administration of Aboriginal Governments, Sault College's Aboriginal Resource Technician);
- courses are written in plain English (e.g., Cambrian College's Early Childhood Education Aboriginal) and/or instructors in face-to-face sessions have clear explanations, allow time for questions, and go slowly (e.g., University of South Australia's Aboriginal Affairs Administration program);
- tutors assist with academic English (e.g., The University of Victoria's Administration of Aboriginal Governments program; Aboriginal Tutorial Assistance Scheme in Australia)

Student Support

A number of programs in all three countries incorporate a blended delivery model combining distance learning with blocks of face-to-face sessions (on-site or locally), teleconferenced sessions, and/or staff and faculty visits. A major reason for this is to support students in their learning by providing opportunities for students to meet with faculty, staff, counsellors, and colleagues. It is during these meetings that students become familiar with the program and the people at the institution who are involved in it. This familiarity builds a comfort level which encourages students to contact university faculty and staff with academic, personal and administrative difficulties more than they otherwise might.

Another major student support is the assignment of one Indigenous person at the educational institution who is responsible for the administration and/or personal support of students.

All programs provide opportunities for students to contact instructors for academic support and some administrative support is also provided.

Canada

- Sault College's Aboriginal Resource Technician program puts extra effort into student support. The case description lists over a dozen student support and retention strategies including the following:
    - developmental Math and English components written into first year courses;
    - multi-mode delivery as described above with 90% of the program delivered locally so that students can continue their home responsibilities;
    - practical field training with a supervisor;
    - related summer employment;

  - on-campus sessions including an orientation;
  - social activities as well as opportunities to familiarize with the program context, faculty, staff, and colleagues during on-campus sessions;
  - high quality course packages;
  - incorporation of traditional knowledge;
  - flexibility in assignment submission;
  - toll-free phone and fax numbers to contact instructors, send assignments, etc.;
  - access to local education and social counsellors;
  - Training Coordinators who monitor participant progress, arrange for academic tutoring and personal support if required;
  - Native Outreach Support Officer to monitor student progress and provide encouragement; and
  - opportunities for students to provide confidential feedback on the program.

  The Native Outreach Support Officer plays a particularly strong role and often becomes the first person students contact with program difficulties as well as for support. She travels often to sites and is available for unscheduled visits in time of crisis.

- In addition to a blended delivery model which combines on-campus sessions, teleconferences, and independent work on assignments in the community, on-campus tutors are available in the University of Victoria's Administration of Aboriginal Governments Certificate. Instructors make extra efforts to facilitate and incorporate much discussion in their sessions on campus. Tutors are usually graduate students in the School of Public Administration which offers the Certificate. While their role is to assist students express content in academic English, tutors often also encourage and motivate students. The Senior Program Administrator plays a role in carefully selecting suitable tutors for the Program. Her role is also important with respect to administrative support, academic counselling and personal guidance for students throughout the Program. She gets to know each student personally and in this way becomes familiar with their personal goals and needs. Other student supports in this program include peer support, support by instructors, and support by local bands and communities in which the students live and work.

- Cambrian College' Early Childhood Education Aboriginal program provides student support primarily through Support Service Officers (SSO) at a ratio of 10 students to one SSO. Programmers believe that this role has resulted in low student attrition rates. SSOs have the following roles:

  - visit students on a regular basis to provide study skills support including language support; provide content support;
  - assistwith admission requirements and interviews;

- act as a liaison between instructors, students and the College; do general trouble-shooting;
- provide personal counselling; and
- sit on Program Advisory Committee.

Other support personnel includes instructors, Indigenous counselling staff at the College, and a Program manager and secretary who students can contact with administrative concerns.

- The following supports are available to students in Confederation College's General Vocational Preparation Program (GVP):
    - local site facilitators,
    - community visits by faculty and administration,
    - on-line acacdemic counselling,
    - teleconferencing,
    - individual tutoring upon request by students, and
    - extended and/or split semesters.

  Local site facilitators are key in student success in this program. They are available for three hours per student per week to provide academic support. Counsellors are usually Indigenous if the site is a northern community. Students can call instructors toll-free during specified phone-in times. If students are unable to make direct contact with instructors or administrators, Confederation College staff are available during office hours to pass on messages and then make a return call to students with a response.

- Confederation College's Teacher Assistant Aboriginal Program provides support in the following ways: on-site face-to-face instruction in communities; teacher mentors who are paired with students; and on-site facilitators (described above in GVP).

- Because the Secwempemc/Simon Fraser University (SFU) Program is offered face-to-face within an Indigenous community setting and operated by Indigenous staff and faculty at the Secwempemc Cultural Education Society (SCES), a large degree of student support is available on a daily basis. Programmers recognize the need to encourage students and help them build the confidence they need to succeed in tertiary academic study. Administrative support is provided by the Academic Coordinator at SCES, in collaboration with the Program Student Counsellor and Program Assistant. SFU also provides administrative support through the Dean of Arts, while the Department of Sociology and Anthropology provides academic advice. The Student Counsellor on site plays a key role in student support for all those studying at the site. While she has an open door policy during office hours, The Student Counsellor is available at times of crisis and will travel to communities if necessary. She counsels in areas such as anxiety, lack of confidence, depression, family difficulties, substance abuse, and will refer students to services in Kamloops in areas where she lacks expertise. She also provides study skills support and arranges for tutors. She is busiest during exam times. Other student supports include access to library facilities at a local college, interlibrary loans through SFU, a student newspaper, and a student society.

- Another course taught face-to-face using distance education materials, at a remote site was Brandon University's (BU) Introduction to Native Studies I. The on-site co-instructor was the major provider of support. She provided motivation, confidence-building, academic support and was the liaison between the university and the community. BU's Director of Extension also travels to the site in order to make herself accessible to the students and the local Associate Director of Education. In addition, all students in the B.A. program receive a week long orientation, part of which includes a meetings with families to promote home support.

- Interuniversities North utilizes Site Coordinators to help with administrative matters and study skills, and refer students who require personal counselling. Site coordinators offer a six-week student orientation which covers program details, study skills, the use of the on-line library system, strategies for distance study, etc. Volunteer community representatives are also available to offer student support at some sites.

Australia

Students in all programs listed have access to tutors available through the federal government's Aboriginal Tutorial Assistance Scheme (ATAS). The Department of Employment, Education and Training (DEET) pays on-site tutors to help participants with their studies. Tutors are paid by DEET for up to five hours per week. The participant and tutor are required to submit a report outlining what was covered at each session.

- Students in the Aboriginal Service Bureau's (ASB) Certificate in Community Recreation receive academic support from the following people:

    - ASB-appointed Program Coordinator who visits students, sets up on-site sessions, and also provides administrative and personal support;

    - ASB-appointed Regional Development Officer who visits remote communities to assess educational needs;

    - instructors;

    - local mentors who are community members or relatives who receive federal government funds through CDEP (Community Development Employment Program) for their work with students; and

    - tutors available through ATAS.

- Students in ASB's Essential Services Worker program receive academic support from the following people:
    - the ASB-based Project Manager; the general community which supports the program;
    - the community employer or trainer with which the student is employed;
    - the local college for technical and further education (TAFE) which hires instructors to deliver the course content;

  - the Aboriginal Training Support Officer (ATSO) who is an Aboriginal person who provides a link between the employer/trainer, the local college, and the trainees, adds a cultural dimension to what is being taught, and provides other support;

  Students bridge theory delivered in off-job sessions at a local TAFE college with supervised practice in the workplace.

- Curtin University's Aboriginal Community Management and Development Program (ACMDP) provides student support through the following elements:
  - face-to-face sessions;
  - faculty visits to communities;
  - learning contracts between instructors and students;
  - professional development groups and student networking;
  - tutors from ATAS;
  - local mentors;
  - a competency-based curriculum; and
  - program laddering.

  The advantages of face-to-face sessions was noted earlier in this section. However, extra efforts are made to teach in a facilitative manner incorporating much discussion to promote the sense of collegiality in much the same way as in the University of Victoria's Administration of Aboriginal Governments program. Students' responsibilities to learn content are emphasized and applied through individual learning contracts between student and instructor. This supports students in relevant completion of competencies while they continue their home and work responsibilities. Individual learning contracts also support students in pursuing areas of individual interest. Students are required to do some assignments with colleagues and encouraged to form local support networks. They are also encouraged to find a local mentor to support them in their studies. The competency-based approach of both ACMDP and Curtin's Aboriginal Health program (see below) supports students by allowing them to work in small chunks on the skills they need to carry out their work. In the same way, laddering in both programs makes learning manageable for the students so that they are not confronted immediately with four or more years of study to gain a degree. The Aboriginal Terms of Reference built into both ACMDP and the Aboriginal Health Program support students by building self-esteem and pride in their culture and by helping students gain knowledge, skills and independence.

  Students in Curtin University's Aboriginal Health Program also receive academic and administrative support through the following:
  - faculty visits to local communities at least twice per semester;
  - area tutors;
  - tutors from ATAS; and
  - peer, employee, and family support.

  Students may call their instructors with academic questions. Since students must be working for a health institution to be in the Program, their employers help them apply the competencies taught. The Centre for Aboriginal Studies which runs the Program ensures that peer support is available by offering the Program in communities which have at least two participants. The program is also laddered so that students who receive a certificate can gain admission to diploma and certificate levels of health education. Participants requiring personal counselling are referred to the Centre's counsellor during on-campus sessions or access community supports.

- JCU's Associate Diploma in Communications utilizes a combination of face-to-face instruction and practice in a local workplace to bridge theory and practice. Content is presented at the well-equipped multimedia centre run by the University's Centre for Aboriginal and Torres Strait Islander Participation, Research and Development. Further academic support is provided through the Centre's faculty visits to sites and through mentoring relationships that are established between students and more experienced staff in the workplace. Students are encouraged to seek personal counselling resources in their communities. They are provided with a booklet of support organizations in Townsville during on-campus sessions. Faculty and staff at the Indigenous Centre which offers the program understand the students and are able to provide appropriate support.

- James Cook University's (JCU) Remote Area Teacher Education Program (RATEP) provide academic support through a system of tutors and teletutorials:
  - on-site content tutors provided by the Queensland Department of Education;
  - on-campus tutors from JCU's School of Education which runs the Program;
  - faculty lecturers;
  - teletutorials; and
  - interactive multimedia presentation.

  The on-site tutors are not necessarily from the community to which they are assigned and not necessarily Indigenous Australians. The School seeks culturally sensitive tutors with content expertise who can guide students through the academic content of the Program as well as build student confidence and motivation. On-campus tutors hired to support students' study skills receive drafts of student assignments by fax, comment on them, and return them for students to revise. On-site tutors also help with assignments and prepare students for weekly teletutorials. Instructors can also be contacted by mail, fax or electronic mail. Cairns TAFE where many of the students take their first years of the program, is experienced in working with Indigenous Australians and, according to interviewees, many students have overcome the need for intensive support by the time they continue their studies at JCU.

- The University of Southern Queensland's Jililan Project is a bridging program for Aboriginal students. Academic support for external students includes at least one weekly compulsory teletutorial per course. Developers are open to the fact that teleconferencing is not effective for all students and that one-to-one tutoring may be more effective. Students are encouraged to call in with academic and administrative questions. Tutors also make calls to students to ensure that they are making progress with their studies. The Kumbari/Ngurpai Lag Centre encourages students to find local tutors and set up local support groups.

- The University of South Australia's ANTEP is offered both to individual remote students and face-to-face to groups of students by University of South Australia instructors in Study Centres. The ratio of students to instructors at the Centres is about 25 to one. Faculty also visit Centres to provide academic support. However, most of the support for individual remote learners is by phone. Tutors funded through ATAS are also available for academic support. A Senior Support Officer has been hired by the Faculty of Aboriginal and Islander Studies which runs the Program. She is an Aboriginal woman who offers support for Indigenous Australians both on- and off-campus and maintains student records.

- The University of South Australia's Aboriginal Affairs Administration programs offer academic support in the following ways: ATAS tutors; lecturers at Study Centres; on-campus sessions; and telephone contact. The School for Aboriginal and Islander Administration which runs the program has an open-door policy so that students on campus can easily access faculty and staff. Supports for off-campus students will be developed as the Program matures.

New Zealand

- The University of Waikato's Certificate in Maori students receive administrative support by calling the Program Coordinator in the External Relations Department who is an Aboriginal man, or by contacting the Distance Education Centre. Students direct content questions to local tutors and/or level instructors. Level instructors travel to communities where their level is being offered three times per year to provide content and administrative support to the program. Local tutors provide the most support and often become primary sources of motivation, confidence-building, encouragement, and personal counselling for students.

- The University of Otago's Certificate and Diploma in Maori Studies provide academic support through the following:
  - faculty attendance at face-to-face sessions;
  - teleconferences delivered by faculty;
  - personal letters to students from faculty especially with assignments and at the beginning of term;
  - toll-free calls from students to faculty;
  - a study skills package ($12.OO for a set of two audiotapes); and
  - tutor support.

  Students are encouraged to form local study groups. Faculty are finding that student success seems to depend upon numbers of students at receiving sites. Isolated learners tend to be less successful because they have no peer support.

- The University of Waikato's Certificate in Continuing Education students obtain administrative support from a local program administrator. Content support is provided by a local tutor. Study skills are built into course packages and facilitated by on-site tutors. Students progress through the program in cohort groups and therefore have peer support. Personal support is provided by local agencies.

- Content support in the Correspondence School's Life Skills for Inmates program is provided by the following:

  - Maori elders in each prison;
  - prison Education Coordinators who monitor learners' progress;
  - School tutors who grade assignments, provide motivation and encouragement and respond to telephone calls on content (few students call, however, because they would sooner use their phone allocation to call family and friends); and
  - the Student Advisor for Department of Justice Students who may also be contacted by phone.

- The new First Year Applied Science program at Waiariki Polytechnic is a face-to-face program offered by an institution with a high percentage of Maori learners. Therefore, supports for Maori students are already available at the Polytechnic. The instructors are experienced in working in a bicultural setting. Because the program is new, student support needs have not yet been identified, but it is anticipated that students will need support in Math and Science. Young students may need support in working independently. A local leader is (at the time of writing) working on setting up a community support network for students in the program. Students attend courses as a group. The advantage of this is that they form a peer support group which will continue when students leave Waiariki Polytechnic to complete upper years of the program at Massey University. When they continue their program at Massey, they can use the many on-campus supports available. These include the following: Maori Learning Support Consultancy; Maori Community Liaison Officer; faculty and staff at the Department of Maori Studies and Maori faculty and staff across campus, particularly in Applied Science; Maori common room; Maori student society; and Turitea which is a group of students offering traditional instruction and recreation activities to Maori.

Instruction and Content Experts/Course Writers

In the following three sections, programs in all three countries are dealt with together. Each section has a subsection on challenges that institutions have had to consider in program development.

Most institutions attempt to employ qualified Indigenous instructors, tutors and facilitators and content experts/course writers to teach and write courses. Often, where an Indigenous advisory committee exists, the committee will play some role in the selection of course writers, and instructional staff. Most institutions prefer the course writer teach the course at least in the first year that it is offered.

If an Indigenous instructor is not available, some institutions use a co-teaching model whereby a non-Indigenous faculty member will teach with an Indigenous instructor who ensures coverage of related cultural content and enhances cultural appropriateness of instruction (e.g., Waikato University's Certificate in Continuing University; University of Victoria's Administration of Aboriginal Governments). The University of Victoria's Administration of Aboriginal Governments also invites guest lecturers to deliver some content during on-campus sessions. Many of these guest lecturers are Indigenous people with a specific area of expertise;

others are non-Indigenous people, such as government employees with content expertise specifically related to the program.

In some institutions, it is sufficient to employ a qualified course writer and/or instructor who is not necessarily Indigenous, but has extensive experience teaching in Indigenous communities (e.g., JCU's RATEP. In others, a cultural expert is appointed (e.g., Aboriginal Services Bureau, Essential Services Worker).

In other institutions, students receive skills-based support from a mentor or supervisor during work placements. This person may or may not be Indigenous (e.g., Sault College's Aboriginal Resource Technician; Aboriginal Service Bureau's Essential Services Worker; JCU's Association Diploma in Communications).

The effectiveness of instructional staff can determine student retention and the ultimate success of a course or program. Instructors in some programs use a traditional, lecture-style approach and have strict office hours for telephone contact. In other institutions, particularly those which have a face-to-face component, instructors see themselves as facilitators and colleagues with students, incorporating much classroom discussion into the delivery of content (e.g., University of Victoria's Administration of Aboriginal Governments; Curtin University's Centre for Aboriginal Studies programs). Some instructors are much more open to flexible contact hours (e.g., during evenings and on week-ends as well as during regular working hours) than others.

Instructors differ in their use of instructional media such as teleconferencing. Some use interactive technology to lecture in a traditional manner (e.g., as was observed at a Contact North site on Manitoulin Island). Some are very comfortable with teleconferencing and play a facilitative role; others say that they need more orientation to this medium (e.g., JCU's RATEP has both kinds of instructor). Some instructors like teleconferencing; others do not. This is also the case for learners.

The degree to which instructional staff have contact with students varies from program to program. In some programs, instructors have office hours and distance students contact them during those hours (e.g., Confederation College). Several institutions provide contact through telephone conferences or teletutorials (e.g., University of Otago's Certificate in Maori Studies; Confederation College's Teacher Assistant Aboriginal and General Vocational Preparation; Sault College's Aboriginal Resource Technician; University of South Australia's Aboriginal Affairs Administration; JCU's RATEP). In some programs taught face-to-face on-campus, there is an open-door policy (e.g., University of South Australia's Aboriginal Affairs Administration) or instructors are available on a daily basis (e.g., at Waiariki Polytechnic). In other on-site programs where instructors/facilitators travel to sites, they are quite available while in the community (e.g., SCES/SFU program).

Similarly, the appointment of course writers/content experts knowledgeable in both content and familiar with the cultural context is important. For some institutions, employing course writers who are Indigenous people is a priority (e.g., University of Southern Queensland's Jililan Project). For others, cross-cultural experience may be sufficient. For example, JCU's RATEP employs some course writers who have cross-cultural experience in other countries as well as those who have cross-cultural experience within Australia. Most institutions agree that cross-culture experience with the Indigenous population for which a program is developed is preferable.

Many course writers make special efforts to incorporate study skills into distance education packages and promote students' increased independence as they study (e.g., JCU's RATEP; Brandon University's Introduction to Native Studies). Similarly, most instructors make special efforts to adapt course content to the local context. For example, one of the instructor's in University of Waikato's Certificate in Continuing Education incorporates Maori content into her course curriculum. She starts each course with a traditional welcome, blessing, and finishes off with a traditional ending ceremony. Similarly, the co-instructor in Brandon University's Introduction to Native Studies held discussions in the local language so that students would not be constrained by the difficulty of discussion in a second language (English). The course writer of the revised English 102 course at the Open Learning Agency in British Columbia also made extensive efforts to include the Indigenous perspective (see case description for details).

In only one case did I find an instructor who said that teaching Indigenous students was the same for him than teaching non-Indigenous students.

Challenges and Issues of Instruction and Course Writing

Some on-campus instructors have noted that it is important that they have the opportunity to visit communities to familiarize themselves with the local contexts (e.g., Confederation College's General Vocational Preparation Program). Others add that experience in or orientation to teaching Indigenous students is helpful as well as orientation to unfamiliar delivery technologies. Edith Cowan University and others provide these types of orientations. Some instructors are more willing than others to participate in orientations and instructional development. According to an interviewee at Edith Cowan University, students soon discover the most effective instructors and will specify their preference to the University. In addition, the most successful instructors tend to enjoy teaching Indigenous students.

Instruction can be problematic when communication between and roles of a campus-based instructor and an on-site tutor or facilitator are unclear. The campus-based instructor may be the person assigning grades while the on-site facilitator or tutor is responsible for assisting with academic content, study skills, writing of assignments, and possibly inclusion of appropriate cultural elements. Because of continuous, face-to-face contact, students become more familiar and identify with the on-site tutor/facilitator. If students receive low grades from a distant instructor in an urban area, they are likely to blame the instructor or the institution for their failure. This is not to say that either the on-site tutor/facilitator or the instructor is to blame, but to note the importance of communication and roles clarification.

Another contentious issue is whether or not instructors of programs for Indigenous people should be Indigenous and whether or not instructors require formal academic credentials. Institutions such as the Centre for Aboriginal Studies at Curtin University of Technology, Perth have settled the question by placing employment of a knowledgeable, effective Indigenous person ahead of formal academic credentials. Curtin's Centre for Aboriginal Studies and other Indigenous centres and institutions such as the Saskatchewan Indian Federated College strive ultimately to employ qualified Indigenous faculty staff exclusively. Other institutions will hire the person with the highest academic qualification, all other things being equal, regardless of cultural heritage. Other institutions are still struggling with the question.

Connected to this is the question of whether or not programs for Indigenous people should be offered by Indigenous Studies departments or academic units focussing on content. Some institutions are struggling with this issue.

Related also is the amount of involvement of extension or continuing education units in course and program writing and instruction. This issue is discussed further below.

Course Development and Instructional Design

(Readers who are unfamiliar with the roles of distance educators and instructional designers may refer to Appendix 4.)

Generally, course development in Canadian distance education is handled differently from course development in Australia and New Zealand. Canadian institutions tend to have a far greater emphasis on a team approach to course writing which includes a content expert from an academic department working with an instructional designer from a continuing education or extension unit. Added to this team are often editors or proofreaders, secretarial support staff, and media experts. This is not always the case. For example, the University of Sudbury is not obliged to use the instructional design services of the Centre for Continuing Education at Laurentian University (the two universities are affiliated and share campus facilities).

Australian universities which offer external (distance-delivered) courses, tend to do so in a big way. That is, many universities offer over 200 external courses. Today, Australian institutions tend to place less emphasis on the team approach to course development, although this was not always the case. Up until 1993, the government designated several Australian Universities as distance education centres. These universities delivered most of the country's external courses. Centres on these campuses supplied course writers with instructional designers to assist them in the course writing.

The government now sees the Open Learning Australia (OLA) as the vehicle for providing open tertiary education to Australians. OLA is a consortium of universities which contribute to the agency's course offerings (see case description for more information). Universities which are a part of the consortium still offer courses on their own, as do universities which are not part of the consortium. Most universities which offer external courses still have instructional designers on staff, although it appears that there are fewer than previously. External courses are now usually housed in academic units rather than in distance education centres. Course writers may use the expertise of instructional designers and media specialists if they so choose, but they are not obliged to do so. Quality is apparently assured through an annual Australia-wide quality assurance check in which all universities participate (see more on quality in the section on challenges below).

It is this researcher's understanding that up until a few years ago, content experts writing external courses were more or less obliged to participate in the team approach and academic departments were also obliged to offer external courses through the distance education centre (much like Envision at Laurentian University). Most of Australia's distance education centres have been devolved, and some changed their name to reflect new roles which include areas such as instructional development, instructional design, expertise multimedia delivery, etc. (e.g., The University of South Australia's Distance Education Centre is now called the Flexible Learning Centre).

The University of South Australia has instituted an interesting model whereby academic units are allocated a certain amount of free expertise to be provided by the Flexible Learning Centre. They may choose to use the services of instructional designers to assist in external course development, or the use of the media centre to produce audiovisual supports for internal and external courses, or the expertise of instructional development staff to improve teaching, and so on.

The New Zealand model is similar to that currently in place in Australia, although some institutions use the expertise of distance educators more than others. Historically the two institutions most involved in external studies have been The Correspondence School and Massey University. The Correspondence School delivers courses exclusively at a distance for kindergarten to adult. Massey University offers over 600 courses externally at undergraduate and graduate levels,having budget to employ only 1.5 instructional designers to support these offerings. Other universities are also increasingly involved in distance education. For example, the University of Otago offers a large number of external programs, particularly at graduate levels. Colleges and private enterprises are also offering more external programs (e.g., Waiariki Polytechnic in Rotorua). There is also concern in New Zealand regarding the quality of course materials because of lack of involvement of distance educators.

In most cases explored in this study, the course development team involved Indigenous people in some way either as course writers or co-writers, or as proofreaders. Indigenous experts or advisory group members read courses to ensure cultural appropriateness of course design as well as enable the inclusion of culturally appropriate examples and an Indigenous perspective to content.

Instructional designers at some institutions pointed out that it would be desirable if the instructional designer had time to do research and receive orientation to pedagogical concerns in teaching the Indigenous adults (e.g., designers at Sault College, Confederation College, and the University of Southern Queensland expressed this concern).

Occasionally, an instructional designer had been immersed in Indigenous culture and had the opportunity to take the time needed to become acquainted with Indigenous approaches to pedagogy (e.g., Cambrian College's Early Childhood Aboriginal; Laurentian University/University of Sudbury's B.A. in Native Human Services). The knowledge of these designers is demonstrated in the resulting course designs and in the insight these designers have regarding qualities that are necessary when working with Indigenous people on course development. Some of these qualities include a willingness to focus on process as well as end result, patience with the time it takes to thoroughly explore all sides of content presentation and other issues, ability to listen and learn, attention to the holistic nature of knowledge, and ability to ask questions and clarify deficiencies in one's cultural knowledge. Other instructional designers made efforts to visit communities and become familiar with local contexts, but were constrained by time and financial resources (e.g., Confederation College's Teacher Assistant Aboriginal).

Indigenous perspectives are evident in courses and programs where an instructional designer has worked closely with an Indigenous advisory group on curriculum and course outlines (e.g., Cambrian College's Early Childhood Aboriginal; Laurentian University/University of Sudbury's B.A. in Native Human Services). It appears that the more continuous and intensive the Indigenous input, the greater the evidence of an Indigenous focus in the resulting course and program.

Course developers must also decide upon the pedagogical approach to instruction. For example, the Aboriginal Services Bureau and the Centre for Aboriginal Studies at Curtin University have both developed competency-based programs. This is partly because their goals are to teach job-related skills, but as developers at Curtin have indicated, they also say that Indigenous students learn best from this approach. Other programs use a much more traditional academic approach. A practical component, such as a job placement or practicum is included in the design of some programs (e.g., JCU's Diploma in Communications and Remote Area Teacher Education Program; Sault College's Aboriginal Resource Technician Program). The Aboriginal Service Bureau's Certificate in Community Recreation is unique in that part of the design is a train-the-trainer orientation so that graduates can help others gain skills in the area.

An important design issue is whether a program will be pre-service, in-service, or cooperative (students are employed during their studies by a cooperating employer). This decision is usually made by faculty and staff in consultation with Indigenous advisors and distance educators. Examples of all of these three models exist in this study:

- Pre-service programs:
    - Canada: SCES/SFU program; Interuniversities North First Year by Distance Education; Brandon University's Introduction to Native Studies I (part of B.A. program); Laurentian University/University of Sudbury's B.A. in Native Human Services; Confederation College's General Vocational Preparation and Teacher Assistant Aboriginal programs.
    - Australia: Aboriginal Services Bureau's Certificate in Community Recreation; University of South Australia's ANTEP (although registrants must have experience as teacher assistants in the school system); University of South Australia's Aboriginal Affairs programs.
    - New Zealand: University of Waikato's Certificate in Maori Studies and Certificate in Continuing Education; University of Otago's Certificate and Diploma in Maori Studies; Massey University/Waiariki Polytechnic First Year Applied Science; University of Southern Queensland's Jililan Project and The Correspondence School's Life Skills Program for Inmates (both bridging programs).
- In-service/apprenticeship and cooperative programs:
    - Canada: University of Victoria's Administration of Aboriginal Governments; Cambrian College's Early Childhood Education Aboriginal; Aboriginal Services Bureau's Essential Services Worker; Sault College's Aboriginal Resource Technician.
    - Australia: Curtin University's Aboriginal Health and Aboriginal Community Management and Development programs; Edith Cowan University's Bachelor of Arts Education Primary; JCU's Diploma in Communications and Remote Area Teacher Education Program.

Course Development and Instructional Design Challenges and Issues

As previously noted, some institutions have chosen to involve extension or continuing education units in course and program development and delivery more than others. Distance educators in Australia and New Zealand have expressed frustration at the uneven quality of external courses resulting from the devolved model of course development which is left exclusively up to academics, many of whom have limited pedagogical training and experience.

Some courses are quite well-designed and course writers are pleased to have the assistance of instructional designers and adhere to standards set for the institution's external course offerings. Other courses are poorly designed and do not appear to be professionally produced. Where distance education expertise is limited, the quality of courses appears to depend upon the time commitment and pedagogical knowledge of the course writer, and the financial returns for the academic department. For example, in New Zealand, public tertiary education is funded on the basis of equivalent full-time student units (EFTSU). Academic departments receive funds to run their courses. Funding rates vary depending upon the department. For example, the undergraduate arts/business allocation is lower than either the agricultural allocation or that of veterinary science. Prior to 1990, external courses were allocated funds on the same basis as the academic departments to which they belonged, less 20%. Recently, the external allocation has been set at the lowest arts/business studies rate, even if the external course offered is from veterinary science. The reduction in funding is causing academic faculties to re-assess whether or not they can afford to offer low enrollment external courses in future. It will undoubtedly also have an impact on the resources allocated to external courses.

In Australia and New Zealand, academic departments do not necessarily have policies on course revision. Again, it depends upon dedication and care of faculty member or academic department to ensure that courses are up-to-date and regularly reviewed and revised.

Feedback from students in some programs indicates that courses are overwhelming and too long, that they do not know what they are expected to learn, and that content is not related to assessment. This is quality issue is one that could be addressed with the input of instructional designers.

An area of concern both for instructional designers and course writers is the scarcity of written Indigenous material in almost all subject areas. For example, Sault College incorporates few textbooks in its Aboriginal Resource Technician program since texts do not focus specifically on the Indigenous perspective on resource management. Instead, Indigenous guest speakers, Indigenous co-instructors, appropriate article reprints, audiotaped interviews with Indigenous people and other strategies are used to ensure adequate focus on the Indigenous view.

Employing content experts/course writers who are working at a distance can result in frustration if they do not meet development timelines (e.g., Confederation College's Teacher Assistant Aboriginal).

Finally, it has been noted previously that the time frame for course development must be adequate, especially if non-Indigenous people are working with Indigenous people to ensure cultural appropriateness, relevancy, and inclusion of the Indigenous perspective in course. Instructional designers who have worked closely with Indigenous people on course development emphasize that extra time is needed for meetings with Indigenous people so that areas of cultural concern can be thoroughly explored, so that everyone has the opportunity to provide input, and so that course developers can participate in the process approach to course development that seems to be most successful.

Approaches to Delivery

The institutions visited tended to combine two or more delivery methods, although often one mode is dominant. They select and combine from the following options: print with telephone support; teleconference or teletutorials; on-site or on-campus face-to-face sessions; on-site support of a tutor or facilitator. Occasionally delivery is supplemented by audio or videotapes (e.g., Open Learning Agency's ENG 102), although Brandon University's distance education courses are primarily audiotape lectures supplemented with print packages and face-to-face instruction. Only one institution visited utilizes computer technology in a program for Indigenous students (e.g., JCU's RATEP uses interactive multimedia programs on compact disks). Students may contact instructors via fax or electronic mail if the technology is in place.

Some institutions have access to regional, provincial or state agencies which facilitate delivery:

- Contact North facilitates the delivery of distance education through technologies such as teleconference, audiograpics, and televised instruction in northern Ontario. Contact North owns the equipment centrally which saves institutions and communities large financial commitments to equipment purchase, installation, maintenance, and administration such as scheduling.

- Interuniversities North facilitates the delivery of distance education north of the 53rd parallel in Manitoba. The three Manitoba universities are cooperating members of IUN.

- The Open Learning Agency (OLA) of British Columbia (B.C.) administers open learning for three educational institutions in British Columbia. The Agency is a degree-granting institution in its own right, and like Contact North owns equipment which enables it to deliver courses by teleconference and television.

- Open Learning Australia, like OLA in B.C. administers open learning for a consortium of Australian universities.

- The Queensland Open Learning Network is a network of learning centres in the state of Queensland, Australia. Students use the centres as a place to study. Centres are equipped with receiving technologies, classrooms, resource libraries, etc.

An issue related to program and course delivery as well as to instructional design and instruction is whether independent study using print packages is sufficient, or whether it needs to be supplemented with face-to-face instruction on-site or on-campus. Face-to-face instruction results in the formation of a relationship with the instructor, colleagues, and the institution which might otherwise not occur. It also enables skills-based content to be more easily taught and allows study skills support. A large number of institutions include several face-to-face sessions as part of their programs (e.g., University of Victoria's Administration of Aboriginal Governments; Sault College's Aboriginal Resource Technician; Cambrian College's Early Childhood Education Aboriginal; Curtin's programs; Aboriginal Service Bureau's programs; Edith Cowan University's programs). Others are delivered totally on-site either through instructors travelling out (e.g., SFU/SCES Program; Brandon University's Introduction to Native Studies; University of South Australia's ANTEP), or from local facilitators working with students on a learning package at a learning centre (Open Learning Agency's ENG 102; Confederation College's General Vocational Preparation; JCU's RATEP). Programs which have a practical component often have workplace supervisors or mentors available to help students bridge theory and practice (e.g., Aboriginal Services Bureau's Essential Services Worker; Sault College's Aboriginal Resource Technician; JCU's Diploma in Communication; Curtin's Aboriginal Health Program).

Institutions which deliver portions of programs face-to-face must choose an appropriate venue. Some programs have access to learning/study centres that are already in place (e.g., University of South Australia; Queensland Open Learning Network is used by JCU's RATEP). Institutions in New Zealand sometimes hold sessions at a traditional meeting place called a marae (e.g., University of Waikato's Certificate in Maori Studies and Certificate in Continuing Education). Others will hold sessions, particularly orientation sessions on-campus, so that students become familiar with the institutional culture and all those who are involved in program delivery (e.g., Sault College's Aboriginal Resource Technician). Students in the University of Victoria's Administration of Aboriginal Governments program attend campus to "rub shoulders" with the non-Indigenous students who they may encounter in future in their work. Sessions on campus also give students in this program the opportunity to meet Indigenous and non-Indigenous guest lecturers who contribute to program content. Other institutions will rotate the location of face-to-face sessions to minimize student travel (e.g., Cambrian College's Early Childhood Education). Some institutions will hold some sessions locally and others on-campus.

Delivery Challenges and Issues

The issue of whether academic units or special distance education units should deliver courses again must be raised. Academic units may feel loss of control if program delivery is centralized, even though this is likely the most efficient way to utilize institutional resources. Similarly, it is more efficient for a central office to provide some administrative support to students and make arrangements for teleconferencing, face-to-face sessions, etc. Most faculty members prefer to spend their time on academic matters than on this type of administration. It does not seem to be particularly efficient in terms of university-wide standards or resources for each academic unit to employ its own staff to administer distance education courses or programs. If, then, academic units collaborate with distance education units, the two must build trust and together work out a budget for program delivery.

Many are concerned regarding the exclusive use of distance education for remote Indigenous students, particularly those who have discontinued in mainstream education. At some institutions (e.g., Curtin University's Centre for Aboriginal Studies), it is preferred that there is more than one student at a site so that there will be mutual support and someone with whom to discuss content. Similarly, JCU's RATEP while available at a distance, is designed to be taught to groups of students led by a facilitator. At Waiariki Polytechnic instructors supplement face-to-face teaching with Massey University external courses. There are generally no distance education courses available in the first year, although this may change in future.

Some delivery methods incorporate technologies which are new or unfamiliar to instructors. Several complaints were heard regarding teleconferencing. The delivery unit must ensure that instructors and students are comfortable with this and other unfamiliar media and know how to use it effectively. It is often not enough for a prospective instructor or tutor to simply observe a more experienced instructor once or twice. A more extended training period may be required. Teleconference can become particularly problematic if instructors use it for lectures. Lecture -type content is more effectively and efficiently delivered by print or audiotape.

Conclusions and Recommendations

In this section I will make some brief comparisons among the three countries in terms of how they develop tertiary level distance-delivered programs for Indigenous people. This will be followed by my recommendations and finally suggestions for further research. It is important to note that any comments made are based on my interpretation of the data from the institutions visited as well as the literature review.

Similarities

I found many similarities and few differences among Canada, Australia and New Zealand in terms of the approach to post-secondary distance education for Indigenous people. Differences related primarily to the relative high numbers of Maori staff and faculty in New Zealand, many of whom focus on the education of their people. The Indigenous people of Australia seem to have the lowest levels of staff and faculty at tertiary institutions. However, this does not affect the level of involvement of Indigenous people in programming or the overall final product. Of the programs visited, those in Canada and Australia appear to have more variety of content areas than New Zealand distance-delivered programs which mainly focus on Maori language and to a lesser extent on culture and bridging or life skills programs.

The similarities far outweigh the differences in terms of how the three countries visited develop this type of program. Similarities exist in almost every area explored. Most programs examined have at least some level of Indigenous community involvement, at least initially, and resulting acceptance by the community. The instructional design of most programs incorporates cultural components, and addresses language issues and possible student ill-preparedness for tertiary study through the curriculum, instruction, tutoring, or through bridging programs. Academic and personal student support existed in programs in all three countries. Program developers also recognized the need to create programs of high academic quality and address cultural components. Most institutions visited allowed for some form of flexible entry into the programs. Institutions attempted, if possible, to employ Indigenous instructors, tutors and course writers/content experts or those with a high degree of experience with Indigenous people or sensitivity to cross-cultural issues. Programs in all three countries used a combination of delivery methods. Finally, almost all institutions were grappling with resource deficiencies. For example, they were finding that distance education is not necessarily less expensive or less time-consuming than on-campus study particularly when a high degree of student support and community involvement is required.

The Indigenous peoples in all three countries share similarities in terms of high growth in numbers over the past 20 years and consequent current age of the population, residence largely in rural and/or remote areas, comparative low level on the socioeconomic scale, desire for control over their own affairs, and resulting demand for higher levels of education.

The Indigenous peoples in all three countries share similarities in terms of high growth in numbers over the past 20 years and consequent current age of the population, residence largely in rural and/or remote areas, comparative low level on the socioeconomic scale, desire for control over their own affairs (e.g., self government), and resulting demand for higher levels of education. Therefore, the reason for programming similarities is probably partly due to demographics and shared historical experiences of colonialism which resulted in disempowerment, and denied access to education. Because each institution has a fairly similar client group in terms of goals and needs, it is natural that program development is similar. It is interesting to note that institutions generally were sensitive to most of the potential issues identified in the literature. Also, it is possible that institutions developing this type of program consulted with more experienced institutions.

Recommendations

This section outlines my recommendations based on a combination of my literature review, observations and interviews, and my beliefs regarding community and program development.

Introduction

There are those who would say that if program success cannot be assured, it should not be done at all. I agree with this to some extent—offering no program is better than offering an ineffective one. However, I do believe that institutions must start somewhere in terms of improving access to Indigenous people who wish to stay in their communities, using resources to which those institutions and communities can gain access. For example, finding Indigenous instructors and content writers who meet the academic requirements of the institution is a challenge at this time. This is likely to change over time, and as it does, institutions should be ready to employ qualified Indigenous faculty and staff. Until it changes, instructor assessment perhaps should be based on more than academic qualifications alone. Another example is in the area of time available to develop the optimum program. Perhaps some mainstream materials may have to be used and supplemented until appropriate materials specifically developed for the target audience are available. Also, institutions may well be limited in the amount of funding available to do an excellent job of curriculum development and student support. However, if institutions have the will to do their best within their limited resources, they should work with Indigenous people to do so.

Indigenous Control

There are some areas, that I think every institution planning to develop tertiary programs for Indigenous people should consider. First, is a policy or code of ethics on community development and Indigenous involvement. In my opinion, programs should be controlled by the people for whom they are developed. This means that institutions must start with needs assessments and grassroots level input and relinquish their power to Indigenous people. If possible, Indigenous people or Indigenous educational institutions should be in control and contract with individual experts or teams of experts to develop the parts of the programs that they say they cannot or do not wish to develop for themselves.

Transfer of Knowledge and Skills

Part of this contracting should include transfer of skills to ensure that potential Indigenous educators can conduct their own future distance programming. This can be achieved through sensitive mentoring and/or teaching about distance education in a way that allows Indigenous educators to adapt the information to their needs and values. At the very least, the Indigenous community and the educational institution must see themselves as equal partners who benefit mutually from collaboration. In this case, safeguards must be established to ensure that parity is maintained so that the dominant culture does not overpower as it historically has.

The Establishment of Indigenous Educational Institutions

It is up to mainstream educational institutions to inform Indigenous students of existing requirements for a certificate or a degree. It is up to Indigenous people, however, to decide if those requirements meet their aspirations. Mainstream educational institutions should not only prepare themselves, but also support and provide mentorship for the establishment of a greater number of recognized Indigenous educational institutions which may be more relevant and appropriate to Indigenous people's goals and needs. (e.g., There was strong support at the University of Regina for degree credit offerings through the Saskatchewan Indian Federated College.)

Another option is the establishment of Indigenous centres on campus. In addition to providing support to students, staff, and faculty, the establishment of such centres gives the message to both the Indigenous and non-Indigenous community that there is an institutional commitment to the higher education of Indigenous people. Many such centres already exist. For example, Sault College and Curtin University both have excellent Indigenous centres which include the Indigenous studies unit, student counsellors, meeting areas, resource libraries, and offices and classrooms. Waiariki Polytechnic is planning to build a marae on campus and Waikato University already has its own marae. The Saskatchewan Indian Federated College also has plans to build such a centre.

Reaching Remote Areas

Indigenous community involvement, I believe, should be more far-reaching than it currently is. Educational institutions in the Canadian territories and some institutions in Australia are reaching some remote areas. However, there are many areas where road access is impossible and even access by air is difficult for portions of the year. It will take tremendous will and creativity on the part of educators to open access to tertiary education for people in these areas.

Context

Each context must be viewed separately. Some contexts are urban or semi-urban, and some rural. There is a large degree of diversity among the Indigenous people within each country in terms of language or dialect, culture, goals and needs. What works in one context may not work in another. For example, a program developed for coastal British Columbia groups may not be transferable to groups living in southern Saskatchewan. In each context in which a program is offered, educators must conduct careful needs assessments and constantly evaluate and revise programs and courses to ensure their local effectiveness.

Indigenous Language and Culture

Few programs examined in this study are offered in Indigenous languages. If a requirement of education in mainstream institutions is that students study in English only, then in their efforts to maintain and regain language, Indigenous people may need to set up their own programs and/or educational institutions.

The case for a culturally appropriate curriculum is similar. Indigenous students want stringent academic content. However, not at the expense of abandoning, or putting on hold, their own cultural perspectives to a topic of study. Ways must be found, as they have in many programs, to include Indigenous content. This may be through research on Indigenous perspectives to content. It may be by having students identify Aboriginal terms of reference as they have in some of Curtin University's programs. It should be by adding value to courses without requiring Indigenous students to do more work than non-Indigenous learners.

This may necessitate the development of new curricula for programs designed for Indigenous students. Such curricula must include Indigenous perspectives as valid and integral elements, rather than supplements. The academic curricula themselves must be sufficiently stringent to be recognized by both Indigenous and academic communities. Academics will be required to respect the knowledge of elders and other informants who may have no formal qualifications in order to include Indigenous perspectives.

Certification for Indigenous Educators

Related to this is the formal recognition of people with traditional knowledge. Some institutions, such as Curtin University's Centre for Aboriginal Studies already place knowledge before formal academic qualifications in their hiring of instructional staff. Others, recognize the expertise of people with traditional and cultural knowledge by utilizing a team teaching approach. Assessment of a person's ability to teach Indigenous students, in my opinion, should not exclusively be based on whether or not that person has formal academic qualifications. I am not suggesting that instructors do not need the knowledge required to teach content. But assessment of their ability should be based on a combination of knowledge in the content area, teaching ability, commitment to student success, cultural knowledge and sensitivity and acceptance by the community.

Student Support

Several interviewees and much of the literature cite high levels of student support as the major factor in program success. Programmers should consider ways to include administrative support, study skills and bridging support, support for learning new academic content, and personal support. The first three types of support can usually be handled by sensitive administrators and instructors. It is the area of personal support that requires attention since many students need motivation and confidence-building. Institutions with successful programs managed, either by luck or design, to hire or identify (at least informally) one person who students felt comfortable calling. Ideally, this person is the first point of student contact and is willing to help students through much of the administrative red tape. This person must have the background knowledge and a caring attitude to help students through personal difficulties as well as build their motivation, confidence and independence.

Student support also involves ensuring that students have adequate finances to study and setting up systems that minimize financial stress. For example, toll-free telephone lines should be provided to students who call in for advice or assistance. Funding through bands or through schemes such as Australia's Abstudy financial assistance program are essential.

Instructional Faculty and Staff

It is the instructors, facilitators, mentors and tutors who have potentially the most contact with students. Therefore, positive interactions with students are important not only to help students learn academic content, but also provide personal support. Cultural awareness and sensitivity is essential and Indigenous educators may need to conduct orientations to help

Instructors who are meeting with students in face-to-face sessions should be naturally good teachers who facilitate instruction through exploration and discussion. They must be able to listen as well as teach so that they are aware of students' backgrounds and interests as well as their difficulties. Those who are teaching at a distance should give positive as well as clear, constructive feedback on assignments. They should personalize their communications with students in some way—through frequent letters and/or phone calls to students, or ideally through visits to students in their communities. Instructional faculty and staff must make themselves readily available to students and encourage instructor-student interactions as well as interactions among students.

Instructors on campus or at a distance to students must ensure that they communicate effectively with students' on-site tutors to ensure that their respective roles are clear. These roles should also be clarified to students.

Students' Integration of Content and Assessment

In order for instructional faculty and staff to promote interactivity, there must be opportunities for interaction included in each course of a program. There are a number of ways to do this, for example through the appropriate use of interactive technology, through assignments that encourage students to work together or with people in the community, through practica or work placements, and through cooperative programs. In-service programs, combining work and academic study succeed because learning is immediately relevant and useful to students. In cases where students are mentored or supervised in the workplace, they are able to apply learning, ask questions or make comments, and obtain immediate feedback.

On several occasions educators and support personnel mentioned the anxiety students experience over examinations. Student assessment is important to ensure that students have met course requirements. Ongoing assessment through practical and relevant assignments combining students' experiences with new content is an appropriate way to grade students. Assignments should be easier at the beginning of a course with a high probability of success, and more stringent as students gain more knowledge and confidence.

Flexible Admission and Bridging Support

Indigenous students have not been leaving school because of their culture or possible lack of home support alone. Withdrawal from school is related largely to the fact that non-Indigenous education has been inappropriate and irrelevant for many Indigenous students. Changes have and are being made at elementary and secondary levels. However, we cannot deny young adults access to further education because of their early educational experiences. Flexible admission is one way to provide access for Indigenous students to academic programs. Another is providing bridging and study skills support through pre-entry programs, tutoring, or inclusion of study skills instruction in course packages. Also, because potential Indigenous students have likely gained knowledge and skills outside of the formal education system, assessment of prior learning should also be considered.

Staff and Institutional Commitment

Successful programs usually have at least one person, often an Indigenous faculty member with a high degree of respect and authority within the educational institution, who is committed to the success of the program. This anchor person ensures that the program maintains its integrity and that colleagues understand the background to the program's development. When this person goes on leave, others may tamper with the program in efforts to 'improve' it or save costs. Safeguards must be in place to ensure that programs maintain their integrity if this person is away. It is also desirable to have a similar person in the Indigenous communities in which the program is to be delivered.

Just as important is the support for the program in higher administrative levels. Curtin University is an example where there is strong overall university support for the Centre for Aboriginal Studies and the Centre's programs. This level of support may also lead to the establishment of previously mentioned Indigenous centres on campus.

Government Responsibility

In publicly funded programs, the support and representation of a respected government employee on the program committee is important both to obtain government input and to inform government about programming needs.

The federal government of Australia has committed funds to support students through Abstudy, ATAS, and in other ways. In some Australian states governments have also provided funding for regional learning centres. Those centres, some of which are better equipped than others, all have the potential to be expanded into places where students can meet, study, obtain resources and assistance, and feel part of an educational institution.

Timelines

Faculty and staff at most institutions expressed frustration over the shortness of timelines to develop distance-delivered programs. It is particularly important when two cultures are working together to ensure that all stakeholders have ample opportunity for input. Developers should estimate how much time they think it will take to develop a program and then at least double that time. Care must also be taken that funding restrictions do not force unrealistic timelines. Distance educators must make funders aware of the reasons for long timelines as part of their funding requests.

Delivery

The time is ripe for the use of advanced technologies, particularly in remote areas. However, just because a technology is new does not mean it will be appropriate or that people know how to use it effectively. This is often seen, for example, in the use of interactive teleconferences to deliver lectures! Needs assessments, orientations, and evaluations when utilizing advanced technologies is essential to ensure that the delivery method suits the learners, the context and the content. When a particular delivery technology is selected, both Indigenous and non-Indigenous program developers and instructors must receive ample orientation to its proper use. Students must also receive a general orientation to distance education and be supported in the use of unfamiliar delivery technologies.

In addition, dangers of control of content by non-Indigenous people in urban settings is real, especially when using advanced technology. Again, in my opinion, the issue of Indigenous input and control when developing programs is a priority.

Evaluation

Program and course evaluation must be part of program development. The evaluation of this type of program should be formative and summative and include feedback from developers and instructors as well as learners and the Indigenous community. Ways should be found other than standardized forms to obtain feedback, especially when soliciting input from people who may not be familiar or comfortable with written evaluations. Alternatives can include visits to communities by programmers or faculty to conduct interviews, or formal or informal feedback meetings.

Involvement of Instructional Designers

It is perhaps obvious to readers that because of my background I would support the involvement of instructional designers in this type of programming. As I review the recommendations in this section, I realize that many of them would be the responsibilities of instructional designers. The degree to which the skills of instructional designers are utilized does affect course and program quality. Therefore instructional designers should recieve time to learn about Indigenous cultural considerations. The ideal instructional designer for this type of program is one who is culturally sensitive, process-oriented, and able to listen to and apply suggestions of those with traditional expertise.

One of the tasks of instructional designers is to pay attention to detail. It is not the task of instructional designers to tamper with content; that will always be the role of content experts. Rather, the designer's role is to make content accessible to learners so that they will succeed. It is also their task to be advocates for the students, ensuring that their goals and needs are met by every aspect of the course or program. It seems appropriate to end the recommendations with the thought that it is the students who should be at the centre of our programming efforts.

Suggestions for Further Research

As I collected data, I was tempted on several occasions to turn my focus to other potential areas of related research. As previously mentioned, as Indigenous people conduct this type of a research from their perspectives, important insights will be revealed.

In addition to research by Indigenous people, research of greater breadth will provide understanding of effective distance education for Indigenous people. While this study examined programs in three countries, many institutions in each country were not visited. It would be particularly interesting to explore distance education for Indigenous people in more remote areas of Canada's North, as well as in Alaska, central and northern areas of Australia, and in other countries.

As previously mentioned, program evaluations were either unavailable or confidential in many of the institutions visited. A comparison of the strengths, weaknesses, and challenges of this type of program would raise the awareness of programmers new to this area.

Finally, research into ways to reach the most remote communities could potentially open access. Advanced communications technologies may be the way to accomplish this, but ways to ensure Indigenous control of information must then also be examined.

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Appendix 1

Institutions Visited and Associated Programs

(* indicates that the case description is confidential and therefore not included in this study.)

Canada Cases

British Columbia Cases

Simon Fraser University, Vancouver	SFU/Secwepmc Program
Chief Louis Centre, Kamloops	SFU/Secwepmc Program
University of Victoria, Victoria	Administration of Aboriginal Governments
Open Learning Agency, Vancouver	English 102: Composition and Native Indian Literature I

Manitoba Cases

Interuniversities North, Thompson	First Year by Distance Education
Brandon University, Brandon	Introduction to Native Studies

Ontario Cases

Cambrian College, Sudbury	Early Childhood Education Aboriginal
Confederation College, Thunder Bay	General Vocational Preparation Program, and Teacher Assistant Aboriginal
Sault College, Sault Ste. Marie	Aboriginal Resource Technician
Laurentian University/University of Sudbury	Native Human Services*
Contact North, Sudbury	General Information

Saskatchewan

Saskatchewan Indian Federated College/ University of Regina	Televised courses *

Australia Cases

Australian Services Bureau Recreation, Perth	Certificate in Community and Essential Services Worker
Curtin University of Technology, Perth	Aboriginal Health Program, and Community Management and Development Program
Edith Cowan University, Perth	Bachelor of Arts in Education, Primary
James Cook University of Northern Queensland, Townsville	Diploma in Communications and Remote Area Teacher Education Program
Open Learning Agency of Australia, Melbourne	General Information
Queensland Open Learning Network, Queensland	General Information
Tanami Network, Tanami Desert, Northern Territory	General Information

New Zealand Cases

Correspondence School, Wellington	Life Skills for Inmates
Massey University, Palmerston North	Bachelor of Applied Science
Waiariki Polytechnic, Rotorua	Bachelor of Applied Science
University of Otago, Dunedin	Diploma in Maori Studies
Waikato University, Hamilton	Certificate in Maori Studies and Certificate in Continuing Education

Appendix 2

University of Saskatchewan
FACTS & FIGURES

Aboriginal Programs Fact Sheet

A. **Programs Offered:**

- **College of Agriculture:**
  Extension and Public Service activities including Beef cattle and cattle feeding, the Metis Farms, and the Saskatchewan Indian Agricultural Program.

- **College of Arts and Science:**
  Affirmative Action Program
  Department of Native Studies
  Aboriginal Justice and Criminology Program for Native Students in the Department of Sociology

- **College of Dentistry:**
  North Sask Dental Program

- **College of Education:**
  INEP (Dept of Ed Foundations - Indian and Northern Education Program)
  ITEP (Indian Teacher Education Program)
  NORTEP (Northern Teacher Education Program)
  SUNTEP (Sask Urban Native Teacher Education Program)
  Native Resource Centre

- **College of Law:**
  Program of Legal Studies for Native People
  Native Law Centre
  Native Law Library

- **College of Medicine:**
  Affirmative Action Program[1]

- **College of Nursing:**
  National Native Access Program for Nursing

- **Division of Extension:**
  Indigenous Peoples Programs

The College of Commerce has offered a Certificate in Indian Business Administration in the past.

B. **Support Services for Aboriginal Students:**

- **Aboriginal Student Resource Centre**
- **Aboriginal Student Director**
- **Elders Program in the Department of Native Studies**

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[1] Submitted for approval to the Saskatchewan Human Rights Commission, February, 1993

Appendix 3
Interview for Stakeholders:
Post-Secondary, Distance-Delivered Programs for Indigenous People

1. Program/Course History

- Briefly describe the history of the program

2. Community Involvement

- Who is involved and how are they involved? e.g., elders, chiefs, tribal council, educators, community members, students

- What elements of course/program needs assessment, planning, development, delivery and evaluation include community involvement? To what degree is the Indigenous community involved?

3. Incorporation of Language and Culture

- What is the language of instruction? Why?

- How are cultural content and other considerations incorporated and by whom?

- What is the Indigenous background of the instructors and/or tutors and how does this impact on the program?

- What are the challenges regarding the inclusion of appropriate language and culture?

4. Decentralization

- Where is the program carried out and why in that location?

- What percentage is distance-delivered and what percentage face-to-face? on-campus? at a community site?

- Are on-campus or on-site residencies part of the program? how often and where?

5. Student Support and Assistance

- What are entrance requirements for Indigenous students to the program?

- How do students finance their education?

- What supports are given in terms of academic counselling? personal counselling? Who are the counsellors?

- What are the administrative supports?

6. Connection with Existing Programs

    - What (if any) is the connection with community programs?
    - What (if any) is the connection with existing on-campus programs/courses?

7. Instructional Design

    - Who are the instructional designers? What is their background (academic, cross-cultural)? What supports are there for lack of knowledge regarding the Indigenous focus of this course/program?
    - Who are the content experts/course writers? What is their background (academic, cross-cultural)? What supports are there for lack of knowledge (if any) regarding the Indigenous focus of this course/program?

8. Program Delivery

    - What is the delivery infrastructure?
    - How are community and program needs and requirements met by this method of delivery?

9. Evaluation

    - Is there a program/course evaluation available?
    - What are the overall challenges and adjustments made to the program/course?
    - What is the future of the program/course?

10. Other comments?

Appendix 4:

The Roles of Distance Educators

This appendix has been provided for readers who are not familiar with the role of distance educators and instructional designers. Distance educators such as instructional designers and experienced delivery personnel can make valuable contributions and suggestions to appropriate pedagogical considerations and delivery. Some of these contributions are listed below:

- Instructional designers usually view themselves as advocates for learners and design a course with the learner at the centre to ensure that learning is manageable (e.g., the course is an appropriate length and level for the target group), and likely to occur. For example, instructional designers ensure that students know what is expected of them in a course by including objectives or statements of expected outcome for each section of content presented.

- Instructional designers ensure a match between objectives, activities, assignments and other forms of assessment.

- Because of distance educators' interest in learners, they often involve themselves in needs assessments and are able to suggest the incorporation of needed elements such as study skills either into the course or as a separate package.

- Distance educators work with content experts to analyze content, and are able to suggest appropriate ways to present information and ensure that students have opportunities to integrate and practise what they learn (e.g., through action research and community activities, practica, work placements, etc).

- Distance educators are able to suggest where to incorporate alternatives such as audiotape, videotape, and graphics to supplement a print package.

- Instructional designers are often experienced in designing and suggesting multi-mode deliveries such as teleconference, computer conference, and interactive multimedia.

- Experienced distance educators can usually advise where face-to-face instruction, tutorial support, and mentorship or workplace supervision is desirable.

- Distance educators can advise on the costs and benefits of including technological supports and face-to-face sessions.

- Instructional designers can ensure that professional standards are maintained in external course packages.

Appendix 5:

Obtaining Copies of the Study

The author holds copyright to the study and requests that those who wish to use this information to contact the author to ensure that it may be made public in other reports and publications.

Hard copies of the study which include all appendices are available in Canada only on four-week loan from the author for a fee of $5.00 to cover postage and handling. Electronic copies (Macintosh disks using Microsoft Word 5.1) which may be kept by those requesting them will be provided for $5.00 in Canada and the same price elsewhere. Payment must be received in advance. Electronic copies do not include appendices which will be provided upon advance payment of a $2.00 per appendix in Canada, $5.00 elsewhere, to cover the cost of copying, postage and handling.

Australia

The Indigenous People of Australia

The Indigenous People of Australia

Introduction

The information presented in this section is intended to give readers a context for reading the case descriptions provided in this study. The information provided is based on data provided to me by Indigenous Australians, my reading of personal biographies by Indigenous Australians as well as writings and information provided by non-Indigenous Australians. In most of the literature, no distinction is made between Aborigines and Torres Strait Islanders.

The Torres Strait Islanders of Australia

The Torres Strait Islands are located above the northeastern corner of mainland Australia. Historians say that the people of the Torres Strait Islands are descendants of Melanesians who travelled from Papua New Guinea. Geologically what are now, Papua New Guinea, the Torres Strait Islands, and Australia was one land mass. Thus, many people believe that the ancient origin of the Torres Strait Islanders and the Aborigines is the same.

The size of the Torres Strait Island population at the time of European contact in the early 1600s is unknown. However, as with the Aborigines, the population declined due to the introduction of new diseases and battles between Islanders and Europeans.

Today of some 22,000 Torres Strait Islanders, only 5000 live on the Islands. The rest live in Australia, primarily in Queensland.

The Torres Strait Islands remained under joint British and Queensland colonial control until 1879 when an Act was passed in Queensland Parliament to bring it under Queensland authority.

History

Early History

There is controversy regarding the origin of the Aborigines in Australia. Aborigines will say that they have always lived on the land which was created during a period known as the "Dreamtime" when their ancestral beings travelled the land creating the physical features. Historical accounts will say that the Aborigines are descendants of groups from Indonesia who arrived on the continent at least 45,000 to 50,000 years ago. Whichever is true, long evidence of Aboriginal habitation has been found across Australia and the Aboriginal languages and language families are distinct to the island continent.

Historically, the Aborigines were hunters and gatherers who learned about the ecology of this often harsh land to survive. They were tribal people who dwelled in either permanent or seasonal housing suitable to the various environments. They lived in varying sizes of extended family groups called bands (a residential group) related by kinship unit, or clan. Clans were related by descendants and came together to perform rituals and ceremonies. The size of the residential band depended upon available living resources. A complex set of restrictions existed, perhaps to ensure that there would be sufficient food and shelter for survival, as well as to sanctify the Dreamtime ancestors. Domestication of plants and animals was not widespread. However, fishnet, stone tool, boomerang and spear hunting and fighting technology were advanced as were cave art representations of animals and people, initiations, and burial rites.

Archaeological evidence has uncovered between 600 and 700 dialects belonging to 270 language families at the time of European contact. The decline in this number coincided with European invasion and settlement.

The Colonial Period

The first settlement was at Sydney Cove in the 1700s. The British flag was raised in 1788 making British rule the law of the land and of its inhabitants. Although settlers had declared Australia *terra nullis*, (implying that no people lived there) by 1788 between 500,000 and a million Aboriginal people occupied the continent. By then, about 300 of the original number of distinct languages existed, representing the same number of distinct cultural groupings each with its own egalitarian political structure. Thus, a coordinated Aboriginal response to the arrival of European settlers would not have been possible.

Many colonists thought that the Aboriginal people were an inferior race that would become extinct. "Genocide was largely justified by the application of the "survival of the fittest" to humans (Hemming, 1994: 25). The Aborigines were given no rights and were quickly dispossessed of their lands, traded land for goods from the West, or died from European diseases. Local resistance of heroes such as Pemulwuy, Brian Boru, Musquito, Dundalli, Pigeon and others are well-known. While Aboriginal resistance was fierce, it only delayed the inevitable. The Aboriginal population had decreased to fewer than 50,000 a century after the coming of the British.

More Recent History

The fate of the Aboriginal people at the turn of the century is described as follows:

> By the early 1900s legislation designed to segregate and 'protect' Aboriginal people was passed in all states. The legislation imposed restrictions on Aborigines' right to own property, to seek employment, and even allowed the state to remove children from Aboriginal mothers if it was suspected that the father was non-Aboriginal. (Finlay et al, 1992: 13)

These government acts included definitions of who could be counted as an Aboriginal Australian and who, through intermarriage, had lost that identity. This legitimized policy of discrimination resulted in some people being segregated from their families and culture because they were no longer permitted to live on reserves. Aborigines and Torres Strait Islanders were not counted as citizens when Australian Confederation was achieved in 1901. Aborigines were relocated to mission and government reserves 'for their own protection.' Missions were a mixed blessing: in once sense they helped Aboriginal people to survive the atrocities by settlers (many of whom were convicts sent to Australia which was initially a penal colony). However, missionaries did not appreciate traditional values and cultures and viewed Aboriginal people as pagans who needed to be Christianized. The effect on the Aborigines was great in terms of loss of culture, language, self-esteem, self-sufficiency and empowerment.

Some people say that because of a greater willingness to accept Christianity, Torres Strait Islanders apparently did not suffer as greatly from the interference of missionaries. Perhaps because of their isolation on islands settlers may have left the Islanders alone to carry on life as they always had in their communities.

Historically, it is not so long ago that Aborigines were literally slaves to their employers. People still tell horror stories of beatings and murders of their grandparents at the hands of white racists. Children were still being forcibly removed from their homes into the 1960s. The removal of children from their homes began in 1883 as part of the era of protection and only slowed in the 1950s. Today, some 100,000 Australians of Aboriginal ancestry may not know their descent (Bourke and Edwards, 1994: 87). One of the biggest problems was that state governments were responsible for Aborigines, restricting people's movements and making them subject to a variety of laws and regulations. In 1967 a referendum resulted in power to legislate for Aborigines across the country being given to the Commonwealth government, although the states still have some responsibilities.

The 1986 census reported that Aborigines and Torres Strait Islanders form about 1.5% or about 228,000 of the Australian population of 16 million. Over half of the Aboriginal population was under 20 years of age in 1986. The highest population of Indigenous Australians was in Queensland (includes Torres Strait Islands), followed by New South Wales, and Western Australia. Population densities were highest in northwestern Australia, the Northern Territory and Northern Queensland.

Aboriginal Australians have been excluded from presenting their own history. During Australia's Bicentenary, Reverand Charles Harris' opening prayer illustrated the feelings of the Aboriginal people (Davis et. al. (eds), 1993).

> God of the Dreamtime, you who are with us for these 40,000 years or more before 1788, you who gave us our ceremonies, and the law, and our stories, and our sacred sites, you who gave us our Dreaming, you who gave us this land; you were with us then; you are with us now. You march with us today as we march through the streets of Sydney in the march for freedom, justice and hope.
>
> You were with us through the last 200 years of onslaught, of terrorism, and of apartheid that has been administered to our people in this land. And you have helped us and enabled us to survive through the odds that were against us.
>
> We pray that you will avenge your people, the Aboriginal and Islander people. Show to the world, today, the evil deeds of those who came and robbed us, raped our land and our people, murdered and lied to our people. Expose them to the world.
>
> Look and see the chains of oppression that keep your people, the Aboriginal and Islander people, in bondage. Hear the cry, and the call, and the plea for justice to be done in this land. Show the people that you are the God of justice and, Lord be praised, the God of the Dreamtime.
>
> Bring freedom, bring justice, and bring hope.

Today, the government is being pressured to address Indigenous land rights, health, education, housing, unemployment and other social issues. Aboriginal Australians are gradually being heard. In 1940, thanks to efforts by William Cooper and the Aborigines Progressive Association, the first National Aboriginal Day was celebrated. NAIDOC (National Aboriginal Islander Observance Day Committee) arranges for an annual week-long celebration recognizing the Aboriginal people of Australia.

Culture

The Aborigines have a sophisticated cultural tradition. Unlike the linear creation stories of the West, Aborigines say that during "Dreamtime" ancestral beings created themselves first, before the animals and indeed before the physical features of the land. Descendants of each of the thousands of ancestral beings are related by clan. For example, a person of the Kookaburra clan, or "Kookaburra Dreaming" has descended from the Kookaburra ancestor, as has the kookaburra bird species. Thus, the person and the animal species are siblings. There are complex traditions surrounding clan membership, including taboos against a clan member intermarrying a person of the same clan or hunting the animal sibling.

Dreamtime holds particular significance. To the Indigenous people of Australia, the material world and the spiritual world are intertwined, and history, law, religion, song and art are meshed in their ceremonies. During this time, ancestral beings wandered the land creating the physical landscape, plants, and animals, established codes of behaviour and responsibility to the environment and its beings. As they wandered, the ancestors left a "songline" or trail and song which facilitate communication among tribes, create charts to help people find their way, and define people's identities, spiritual places, and their lands. Songs also help Aboriginal people know where and when to hunt and find water, specify kinship relations, note restricted places, who to marry etc. Traditionally, when Aboriginal people still travel along the appropriate songlines to fulfil traditional rites. Today, modern transportation may have altered this to some degree, but people still travel for cultural purposes. While the ancestral beings have retreated to the sea, underground, or to the heavens, their forces are still active and may be called upon through a ceremonial cycle.

Aborigines' lives have always been linked closely to the land. People separated from their ancestral lands are in spiritual danger; people settled in culturally restricted land are similarly endangered. It is the responsibility of a particular clan to care for places of particular spiritual significance and ensure that proper rituals are performed before admitting authorized people to them. There are punishments prescribed during Dreamtime for those who neglect these duties. It should not be difficult to understand then, that to the Aboriginal people of Australia the entire continent is a sacred site, and that government displacement to non-traditional areas has been culturally devastating.

> As in past, groups of Aborigines today try to remain close to their own lands. They do so not only because of the spiritual links that tie them but also because they have special knowledge of their own lands which guarantee their ability to survive. Only in conditions of extreme scarcity do groups cross into neighbouring lands, and then only after diplomatic negotiations with the lands' custodians regarding the use of resources.
> (Australian InFo International, 1993: 14)

There is a great diversity of Aboriginal cultures. Today, people may identify themselves by geographic location, by clan, or by band. Some Indigenous Australians resent the term "Aborigine" which was coined by European settlers to refer to Indigenous people of any land. Indigenous Australians prefer to be identified by the name with which they identify (e.g., Kooris in areas of Queensland; Murris, Nungas, Nyungars, Yappa, Yolgnu, Anangu, and others elsewhere).

There is a variety of religious and spiritual belief from Christianity or an adaptation of Christianity, to acceptance of religions such as Islam, Rastafarianism, or Baha'i, to maintaining and regaining traditional Aboriginal spirituality and values (Edward, 1994: 82). Today, Aboriginal people of mixed ancestry face a dilemma: to deny their identity and compete in the non-Aboriginal population for jobs, thus avoiding discrimination, or to face the racism and segregation that still accompanies identification with their culture (Bourke, 1994: 40).

Education

History of Aboriginal Education

Traditionally, Aboriginal people learned through thirty or forty years of ritual initiations. Everyone is society was a teacher, but it was and still is esteemed elders, who carry the knowledge of traditional rites are held in high esteem. Some of this traditional knowledge was lost during European settlement and with European education. For example, over fifty Aboriginal languages have been totally lost and only twenty to thirty languages are still actively used for communication in traditional communities. Amery and Bourke (1994: 107) list seventy endangered Australian Aboriginal languages. Many Aboriginal Australians are making efforts to regain their languages and traditional forms and content of education.

During the 1830s and 40s government schools were opened for Aborigines. Most of the teachers were missionaries whose goals were to civilize and Christianize the nation's first peoples. Thus, the schools were modeled on the European educational system with no regard to Aboriginal approaches or values and with no meaningful consultation with parents. These schools ultimately failed in their goal to assimilate students, and eventually were closed because of the decreasing population of Aboriginal school-aged children.

During the 1850s and 60s, schools in missions, which were often boarding schools, continued the earlier policy of Christianization and assimilation under the guise of preparing people for meaning work. Some people did learn skills which led to employment with non-Aboriginal settlers, but most people were taught by untrained people who could teach them little (Groome, 1994).

Aboriginal Education Today

Aboriginal children have suffered similar school experiences as children in other colonized nations. School for many Aboriginal Australian children is an alien place where their traditions, values and communication strategies are denied, where they are visible as a minority, yet invisible as individuals. In this situation, they either learn to forget traditional ways and adapt, or to expect failure.

Since the 1960s, there has been a move toward Aboriginal education motivated by new policies toward Aboriginal people as well as educational research. However, assuming that education is desired by the majority of Australian Indigenous people, there is cause for concern. A 1989 publication of the Department of Aboriginal Affairs noted that Indigenous Australians are the most educationally disadvantaged group in society. At that time, one in eight children aged five to nine did not attend compulsory schooling, and children aged ten to fifteen did not have access to appropriate schooling. For ages 15 to adult, participation in education is from three to five years lower than the rest of society.

The greatest obstacle to education, according to this publication is access, especially in remote communities. This is coupled with poverty leading to poor health and home situations that are not conducive to study. Reference is also made to the fact that although instruction is in English, many children are not fluent in English, and teachers do not speak Aboriginal languages. Furthermore, European style education may be alien and irrelevant for children who are used to learning through observation and practice. It is unlikely that parents who did not succeed in the European education system will understand or be supportive of the education system today, especially if content is unrelated to people's lives in the bush.

A small number of Aboriginal communities have set up independent schools to address their needs. Some of these schools are now receiving government funding. A few public schools have bilingual and bicultural programs as well as classes on Aboriginal studies to overcome barriers and to ensure children maintain their linguistic and cultural traditions. In schools with high Indigenous student enrollments, Aboriginal teachers or teaching assistants (also called Aboriginal education workers) are employed to provide good role models and ensure that education is appropriate. Some tertiary level educational institutions are doing their best to offer (or develop) bridging courses. They are also providing student support and counselling. A reading of the case descriptions provides insight into these efforts.

A number of specific programs have been developed to assist Aboriginal Australians gain appropriate access to all levels of education including the following:

- ASSPA, Aboriginal Student Support and Parent Awareness Programme provides funds for school-based parent committees to encourage Indigenous school age children's continued participation in education and increased awareness of children's education by their parents.

- RAPA, Remote Area Program for Aboriginals focuses on vocational skills relevant to community development for students aged twelve to twenty.

- ABSTUDY, Aboriginal Study Assistance Scheme provides funding for books, living, clothing allowance and travel for tertiary education.

- TEPA, Tertiary Education Program for Aboriginals is a DEET (Department of Employment, Education and Training)* incentive to offer special educational programs for Aboriginal people at tertiary institutions and/or within communities. Programs include bridging, teacher training, literacy, community management, office skills, etc. In 1989 a further ten million dollars in funding was provided for these programs.

- VEGAS, Vocational and Educational Guidance for Aboriginals Scheme is a DEET program which provides grants to sponsoring agencies to run career options projects for Indigenous Australians.

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* DEET: Department of Employment, Education, and Training is a federal government department responsible for these activities

- ATAS, Aboriginal Tutorial Assistance Scheme, also referred to as DEET tutors; DEET-paid tutors help participants with their studies. The tutor who is paid by DEET for a up to five hours per week. The participant and tutor are required to submit a form outlining what was covered at each session.

Because of the small number of trained Aboriginal teachers, government has also provided financial incentives to encourage teacher education programs, including the training of Aboriginal Education Workers/Aboriginal Teacher Assistants. Two of the case descriptions are related to teacher education (see James Cook University—Remote Area Teacher Education Program, and the University of South Australia—Anangu Teacher Education Program).

School retention rates, participation and graduation in tertiary education are rising slowly (see Appendix 1). The following examples are lifted from the Appendix as illustration:

- In 1978 only 6.4 per cent of secondary school students completed grade 12, as compared to 19.4 per cent by 1987 which represents only one-third of Australia's population (figures on numbers of drop outs by year 8 are not provided).
- In 1983, 700 Aboriginal people were enrolled in tertiary level programs. By 1988 this figure had risen to 2604, probably due to the government's Aboriginal Participation Initiatives program which provides colleges of advanced education with funds to provide student placements for Aboriginal people.
- Figures from 1992 show over 5000 Aboriginal students enrolled in tertiary education, primarily in education or arts, and rarely in engineering, health, business and science (Campus Review, May, 1993).
- In tertiary education, the number of Aboriginal graduates increased from 4.8 per cent of the population in 1981 to 10.7 per cent of the population in 1986. However, this compares to a graduation rate in the non-Aboriginal population in 1986 of 33.3 per cent.
- In 1969 there was only one Aboriginal graduate from tertiary educational institutions. A great leap seems to have occurred between 1986 and 1987 when the number of graduates from tertiary education increased by 103 students. However, the total number of Indigenous Australian graduates in 1987 was still only 239.

As of 1993, only eight percent of Aboriginal Australians were in postgraduate studies (Campus Review, May, 1993).

According to Bourke (1994: 45):

> Aboriginal people see opportunities for their cultures to be further developed, extended and refined through education. This will be achieved through participation in Australian life for Aboriginal people, not separation and degradation. This requires Aboriginal identity to be affirmed and recognised by all Australians.

Tertiary Education: Some Views

An increasing number of tertiary level programs are being developed for Aboriginal Australians in both internal and external (distance education) mode. These have been reported in the *National Directory of Access and Equity Programs* (see Appendix 2 for summary). In spite of the increase in programs, many Aboriginal educators such as Bob Morgan of The University of Technology, Sydney say, "...we (Australian Indigenous people) already have the concept of Aboriginal control of Aboriginal education on the agenda, but we are still a long way off achieving equality." He adds, "To a large extent the colonial mentality rules in higher education as much as it does in other parts of Australian society." (Campus Review, April, 1993: 10), noting that most tertiary programs have only initiated programs if there is government support: "Very few, if any, institutions by their own volition and commitment to Aboriginal equity, have initiated and funded their own programs of affirmative action for Aboriginal students." (Ibid) Another Aboriginal educator, Eve Fesl of Griffith University in Brisbane, concurs that "positive discrimination" has been a major motivation for government incentives and the consequent higher numbers of Aboriginal enrollments in tertiary education: "Over the three (previous) years to 1992, the federal government committed nearly $230 million for Aboriginal education under a new policy negotiated between the Commonwealth and the states." (Campus Review, May, 1993: 11) However, Morgan says that much more money is spent on administration than programming. He notes that more Aboriginal control is needed and that the ideal would be an Aboriginal university based on principles of self-government and self-determination similar to the Saskatchewan Indian Federated College (SIFC). Morgan says:

> We need to be able to teach our culture, and this might mean applying an Aboriginal perspective to the administration of our university, or in other cases it might simply mean applying parallel structures to those in place at existing universities. The important point is that we can't achieve what we need to achieve in the existing structures. (Campus Review, April, 1993: 10)

Errol West, Head of the Centre for Aboriginal and Torres Strait Islander Participation, Research and Development, James Cook University, Townsville notes, however, that Aboriginal education must go through its own developmental process. While he says that they can learn from the experiences of institutions such as SIFC, Australian Indigenous people must not rely solely on models from Indigenous cultures in other countries.

Mrs. Fesl adds that Aboriginal students must receive qualifications that are equal to those of non-Aboriginal students. (Campus Review, May, 1993). She is concerned that graduates enter government bureaucracies, motivated by high pay, but limited power, rather than positions which will enable them to work effectively for their people.

The Current Situation

Today, the situation of Aboriginal Australia is distressing. The National Aboriginal and Torres Strait Islander Survey in 1994 conducted by the Australian Bureau of Statistics in response to the Royal Commission on Black Deaths in Custody revealed that "...Australia's indigenous people are still the poorest, sickest, least educated and most unemployed in the country." (Wellington Evening Post, 1995) Some of the more acute details include the following (also see Appendix 3):

- infant mortality—two to three times the national rate
- death rate of Aborigines aged 20 to 29—up 150 per cent over the past thirty years
- female mortality—60 years compared to 79 years for non-Aborigines
- male mortality—54 years compared to 73 years for non-Aborigines
- unemployment rate—38 per cent, four times higher than the national average
- health—one in ten Aborigines live more than 100 km from a hospital
- mental health—74 per cent have no access to mental health services
- sanitation—only 24% of dwellings have to garbage collection

The lives of Aboriginal Australians have been tremendously disturbed, but not obliterated, by European settlement and treatment. Although Aborigines take 'advantage' of what the modern world has to offer, traditional ways are very much practiced by a large number of people. Walkabouts are still common. Ceremonial cycles and traditional meetings are still practiced. Survival knowledge, such as the use of "bush tucker" (edible food from the outback) has been passed down from generation to generation. Traditional stories are passed down to youngsters. Confidential cultural knowledge is still guarded.

However, forced settlement away from traditional sites has been a disaster, not only because it dislocates people from their traditional lands, but also because it places unrelated clans who may have opposing values and rituals in close contact. Federal and state governments are struggling over appropriate ways to address this and other issues. Progress is slow, partly because lands are already settled and farmed by non-Indigenous people, partly because of the lack of understanding of the spiritual connection to the land held by Aboriginal people, and partly because of mismanagement.

People are hurt over past wrongs, as in the case of Aboriginal writer, Sally Morgan, whose mother and grandmother for years led her to believe that she was of East Indian descent presumably for her own protection. One in ten per cent of Aborigines over the age of 24 can still recall being removed from their families. What can be done to give people back their birth right?

The historical facts of geographical displacement, lost languages and traditions, cultural suppression, confiscated children, and mistreatment cannot be changed. What is being done in the present and how it is being done, however, **can** be. In efforts to address the situation of Australia's Aboriginal population, a myriad of initiatives by government departments and divisions have been created.[*] Educational, social and health institutions and agencies have instituted programs. While improvements appear to have occurred, according to many, progress is too slow. According to others, efforts and funds have been mismanaged. And according to still others, Aboriginal Australians do not deserve the 'advantages' they are receiving. What remains is finding an appropriate way to address the current situation of Indigenous Australians and for colonized Indigenous people worldwide.

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[*] Government programs will not be listed in detail here as they change often. Relevant programs at the time of writing are defined in the case descriptions and glossary and section of this document on education.

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Interviews

Some information was also based on interviews in March, 1995 with the following people:

Errol West, Head, Centre for Aboriginal and Torres Strait Islander Participation, Research and Development, James Cook University, Townsville, QLD.

Leanora Spry, Program Coordinator, Centre for Aboriginal and Torres Strait Islander Participation, Research and Development, James Cook University, Townsville, QLD.

John McMaster, Acting Director, Kumbari/Ngurpai Lag, Queensland University of Technology, Toowoomba, Queensland.

Gwen Currie, Administrative Officer, Kumbari/Ngurpai Lag, Queensland University of Technology, Toowoomba, Queensland.

Darlene Oxenham, Program Coordinator, Aboriginal Community Management Development Program, Centre for Aboriginal Studies, Curtin University of Technology, Perth, Western Australia.

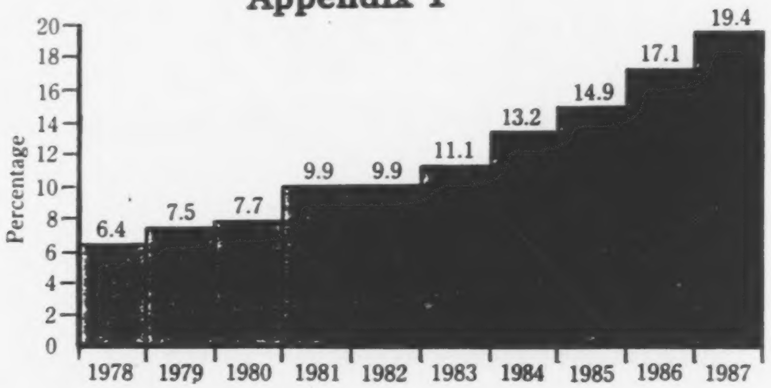
Glenis Grogan, Co-ordinator, Aboriginal Health Unit, Centre for Aboriginal Studies, Curtin University of Technology, Perth, Western Australia.

Simon Forrest, Associate Professor, Head, Kurongkurl Katitjin, Edith Cowan University, Perth, Western Australia.

Graeme Grower, Senior Lecturer, Kurongkurl Katitjin, Edith Cowan University, Perth, Western Australia.

Retention rates(a) of Aboriginal students in secondary schools

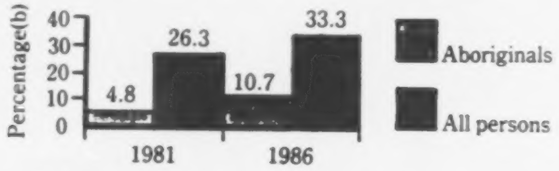
Appendix 1



(a) Students in Year 12 as a percentage of the number who entered secondary education in Year 8, as at 30 June

Source: DEET

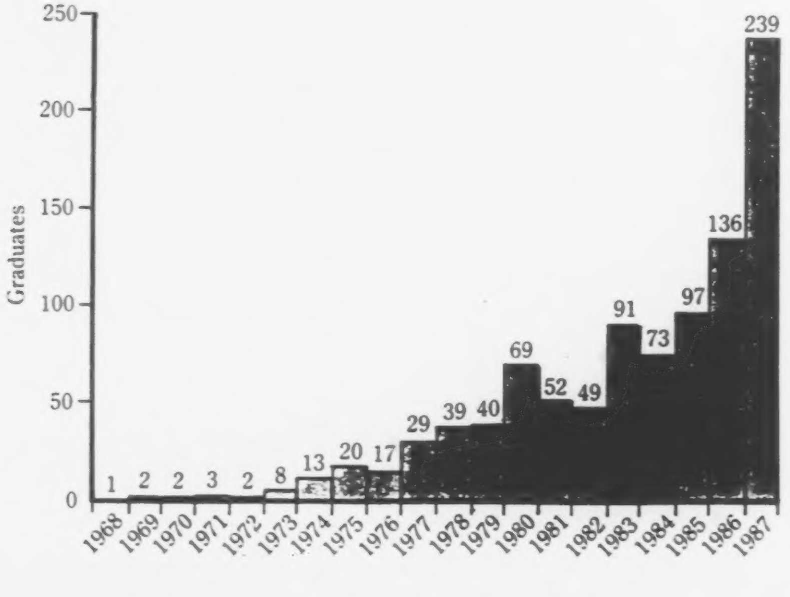
Tertiary qualifications(a) by Aboriginality: 1981 and 1986 Censuses



(a) Tertiary qualifications include degrees, diplomas, trade certificates and other certificates
(b) Percentage of persons with qualifications to persons aged 15 years and over

Source: ABS Population and Housing Censuses

Aboriginal tertiary graduates(a)



(a) Includes masters, bachelor and diploma courses

Source: DEET

Appendix 2:

About the National Directory of Access and Equity Programs

The newly published *National Directory of Access and Equity Programs* lists 71 programs for Aboriginal and Torres Strait Islander students. The Directory is designed to help people working in the higher education equity program field share expertise and information.

- NSW (New South Wales) universities head the line up of Aboriginal programs with 20 listed, followed by Victoria (17) and Western Australia (15).
- Most of the programs are special entry schemes, and student support schemes, offering both academic (including special tutoring) and pastoral support. Common rooms and computer access are offered by some.
- Many programs include education to increase awareness of the university community of Aboriginal matters, and some aim to increase Aboriginal perspectives in other courses.
- Some universities offer summer schools to prepare their Aboriginal and Torres Strait Islander students for entry; others send staff into rural areas to assist with preparation.
- The Australian Catholic University offers an off-campus bachelor of teaching (Aboriginal education) for Aboriginal students in their own communities. Some others take careers and course information into rural communities.
- Others have schools liaison programs to reach prospective Aboriginal students early.
- Some universities offer a remedial approach, other take a more developmental approach.
- Some offer Aboriginal students special help for entry to specific courses: health sciences for instance, or at Curtin University, law and veterinary science, where a few places are reserved for them. Deakin offers special courses in Koorie fine arts, teacher education, and social sciences.
- Monash offers an associate diploma in Aboriginal studies so students can explore their own cultures, histories, and tradition. Others, like Melbourne, offer short courses in Koorie studies for Koories. (Koorie seems to be the Victorian spelling; Koori the NSW.)
- Curtin runs an Aboriginal R & D unit, to provide Aboriginal-controlled R & D services.
- And Wollongong offers support that extends through the student's course and beyond graduation.

National Directory of Access and Equity Programs is edited by Debbie Atkins and Maggie Ramsay, University of Technology, Sydney, and Tertiary Awareness Program, with support also from DEET. Copies are available free from Debbie Atkins, UTS student equity and access coordinator, PO Box 123, Broadway 2007, Fax 02 330 1883.

Appendix 3

☐ AUSTRALIA

WELLINGTON EVENING POST 22/2/95

PLIGHT OF AUSTRALIAN ABORIGINES

Aborigines are the most disadvantaged group in Australian society on almost every social indicator, according to the country's first national survey of indigenous people.

- **Aborigines before white settlement in 1788:** 750,000 – 2,000,000.
- **Present population:** 300,000 (1.8 percent of Australia's population).
- **Cost of aboriginal affairs to Australian government per year:** $NZ1.8 billion.
- **Aboriginal infant mortality rate:** Two to three times higher than national rate.

Male:
Aboriginal 54 years
Non 73 years
Female:
Aboriginal 60 years
Non 79 years

- **Death rate of young Aborigines – aged 20 to 29 years:** Up 150 percent over past 30 years.
- **Major cause of death:** Heart disease and stroke followed by accidents and violence.

Family

One in 10 Aborigines aged over 24 years taken from their families as children by religious or government missions.

Almost 50 percent of adult females said family violence was a common problem.

Employment

Unemployment rate 38 percent. Four times higher than the national average.

59 percent of Aborigines aged over 15 years have an income of $NZ14,274 or less. Average national income is $NZ45,161.

Source: State of the Nation, 1994 ABS Aboriginal survey

Health

74 percent of Aborigines do not have mental health services available.

29 percent aged over 15 years worry about going without food.

One in 10 Aborigines live more than 100km from a hospital.

Housing

25 percent of Aborigines own or are purchasing their properties, compared to 67 percent for the general population.

In rural areas, 24 percent of dwellings have no garbage collections and 49 percent are located on unsealed roads.

Survey shows deep malaise

SYDNEY, Feb 21. - The most comprehensive survey ever undertaken of Aboriginal life shows Australia's indigenous people are still the poorest, sickest, least educated and most unemployed in the country.

The National Aboriginal and Torres Strait Islander Survey was undertaken over three months last year by the Australian Bureau of Statistics as part of the Government's response to the Black Deaths in Custody Royal Commission.

Released today, the new study is considered the most in-depth look at Aboriginal life ever undertaken by the Australian Government.

Not unexpectedly, its findings paint a picture of deep malaise in Aboriginal society.

Aboriginal Affairs Minister Robert Tickner said today that unless politicians started talking about Aboriginal disadvantages and human rights, "nothing will change".

"We will literally go through to the centenary of Australian federation in 2001 and find indigenous people still are marginalised outcasts in Australian society.

"We can't let that happen." - NZPA

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Tertiary Distance Education in Australia

Tertiary Distance Education in Australia

This very brief overview of the current state of tertiary distance education in Australia is intended to provide a context for the case descriptions that are provided.

Universities in Australia are under federal jurisdiction and control. As a result, the Australian Commonwealth government can steer university funding on a national basis; student fees, student grants and loans; equity and access programs; monitoring of quality; and distance education. Most policy and responsibility for tertiary education is managed by the federal Department of Employment, Education, and Training (DEET). Government programs such as the Higher Education Contribution Scheme (HECS)* is an example of Commonwealth educational initiatives. Another example of federal government control is funding through equivalent full-time student units (EFTSUs).

Several years ago, the federal government identified centres of excellence in distance education which became known Distance Education Centres (DECs). Eight of the total thirty universities were designated as DECs based on their expertise in distance education. Some universities poured a large number of resources into these Centres, even building special facilities to fulfill this role.

Not long after, the government decided that centres of excellence were not saving costs and increasing accessibility as expected. Most universities with DECs devolved the model so that DEC staff played a consultative role to academic course writers from various academic faculties. The federal government turned their interest to a national consortium to address open learning. The resulting institution is a consortium of universities known as the Open Learning Australia (OLA) (see document on OLA). Whether they are part of the OLA consortium or not, any university can offer its own external courses.

While the federal government has driven the direction of open learning to a large extent, state governments are also becoming involved through initiatives such as the Queensland Open Learning Network (QOLN) (see document on this agency).

In Australia, distance education (also known as external education/studies) is far more prevalent than in Canada in terms of numbers of courses which offered per institution. For example, some institutions offer 300 external courses, which is approximately one-third the number of courses which they offer on campus. In Canada, only institutions specializing in distance education, such as Athabasca University, would offer this high number of external courses. External degrees are quite common in Australia.

Part of the reason that such a large number of external courses are offered is that when faculty are appointed, external offerings are part of their contracted agreement. Also, academic departments receive funds for external offerings, so there is a financial incentive to participate in them as long as these incentives are attractive, that is as long as EFTSUs are as high for external courses as they are for on campus education. Often, external offerings are used to support on-campus instruction. So, academic faculty write courses for external delivery whether or not they have knowledge of pedagogy in general, let alone knowledge of distance education.

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* Higher Education Contribution Scheme (HECS) is a DEET program allowing students to defer tuition payments until they are employed. Once employed, their salary is deducted to repay their fees. Students who pay their HECS up front receive a 25% discount. HECS fees are roughly equivalent to the subsidized fees that Canadian students pay.

Quality is monitored in several ways:

- Annual university quality assurance investigations conducted annually by government motivates universities to ensure high quality through student evaluations and other means.
- Competition among universities ensures that universities strive for high quality courses both on and off campus.
- Faculty stake their reputations on the quality of their courses which are particularly open to scrutiny when set down in an external package.
- Often faculty have the option of consulting with distance education experts on a voluntary basis in distance education units which are available at most universities which offer external courses.

When I examined external course packages from Australian universities I noticed a great deal of variety in terms of quality both between universities and within universities. Most courses tend to be print-based. In universities which encouraged course writers to use the expertise of distance education experts, there was higher quality in terms of instructional design, physical appearance, pedagogy, variety of delivery media, student support, and course administration. The less academics tended to use this expertise and the higher the number of courses at the university, the lower the quality of course materials. Course writers want to create excellent materials. The reason that they do not consult with distance education experts seems to simply because they do not know what those experts have to offer in terms of course improvement and possibly concern that distance education exerts will "tamper" with content.

For Indigenous Australians, there are a number of considerations when offering distance delivered courses and programs. Distance education enhances accessibility, enables people to study while continuing family, employment and community responsibilities, and recognizes that students need community and family support. However, as with distance education for Indigenous peoples elsewhere, it cannot be done cheaply, without community input, or adequate academic and other support.

Glossary—Australia

Glossary—Australia

Wherever possible, terms relating to general programs and Indigenous Australian or Australian language/dialect are defined in this glossary. Few terms specific to one program or related to distance education in general are defined here. A check mark (✓) has been placed beside federal government programs.

Aboriginality	identification with Aboriginal culture and tradition with the goal of empowerment for Aboriginal people
Aborigines	original inhabitants of mainland Australia
✓ ABSTUDY	Aboriginal Study Assistance Scheme provides assistance available to Aboriginal and Torres Strait Islander students
AEW	Aboriginal Education Worker; employed by the Department of Education to provide cultural and language support in primary schools to Indigenous Australian children and to assist mainstream teachers; also called Teaching Assistant (TA) or Aboriginal Teaching Assistant
✓ ASSPA	Aboriginal Student Support and Parent Awareness Programme provides funds for school-based parent committees to encourage Indigenous school age children's continued participation in education and increased awareness of children's education by their parents
✓ ATAS	Aboriginal Tutorial Assistance Scheme, also referred to as DEET tutors; DEET-paid tutors help participants with their studies. The tutor who is paid by DEET for a up to five hours per week. The participant and tutor are required to submit a form outlining what was covered at each session.
✓ ATSIC	Aboriginal and Torres Strait Islander Commission is a federal government branch creating programs for Indigenous Australians
block	a course delivered in a face-to-face session on- or off-campus
BRACS	Broadcast for Remote Aboriginal Community Scheme; a collection of community-based radio and television broadcasting facilities stretching across Queensland, the Northern Territory, and the Torres Strait.
✓ CDEP	Community Development Employment Program; implemented by the Aboriginal and Torres Strait Islander Commission, this program allows Aboriginal people to replace their income from the dole with equivalent income for work or study.
course	sometimes called block, topic, subject in Australia
DEC	Distance Education Centre; former Australian university centres of excellence which were responsible for distance education; there were six such centres in the country between about 1989 and 1994
✓ DEET	Department of Employment, Education, and Training is a federal government department responsible for these activities

DEET tutors	see ATAS
demountables	portable trailers sometimes used for temporary classrooms on Australian campuses
EFTSU	Equivalent Full Time Student Unit
external studies/courses	distance education studies/courses
✓ HECS	Higher Education Contribution Scheme; a DEET program allowing students to defer tuition payments until they are employed. Once employed, their salary is deducted to repay their fees. Students who pay their HECS up front receive a 25% discount. HECS fees are roughly equivalent to the subsidized fees that Canadian students pay.
IMM	Interactive Multi media; means whereby distance education can be delivered via a variety of media that promote interaction; at James Cook University in Townsville IMM is created on CDs
Indigenous people	includes for the purposes of these case descriptions Aborigines and Torres Strait Islanders
Islander	the term sometimes used for Torres Strait Islander; the entire term (Torres Strait Islander) is preferred
laddering	the ability to transfer credit from a lower qualification to a higher qualification or use one qualification to gain entry into a higher one
OLA	Open Learning Australia; consortium of universities led by Monash University which are now responsible for distance education in Australia. OLA has taken over from the DEC system for government-supported delivery of open learning to the general public.
outback	remote inland areas of Australia
program	sometimes called a course in Australia; in this study, North American terminology is used throughout
QOLN	The Queensland Open Learning Network has a mandate to develop a state-wide system for higher education courses
residential/residencies	a period of on-campus study
RPL	Recognition of Prior Learning; a system whereby students can apply for credit based on previous learning through experience or other means
TA	see AEW
TAFE	Centre for Technical and Further Education are similar to polytechnical institutions
Telecom	provider of telephone service in Australia

teletutorial	tutorials delivered by telephone conference
Torres Strait Islanders	original inhabitants of the Torres Strait area of northeastern Australia; a large number of Torres Strait Islanders now live on the mainland
✓ VEGAS	Vocational and Educational Guidance for Aboriginals Scheme is a DEET program which provides grants to sponsoring agencies to run career options projects for Indigenous Australians

Western Australia Department of Training

Aboriginal Services Bureau

Certificate in Community Recreation

Western Australia Department of Training, Aboriginal Services Bureau

Certificate in Community Recreation

About the Aboriginal Services Bureau (ASB)

The mandate of the Western Australia Department of Training (WADOT) is to provide vocational education and training to residents of Western Australia. The Aboriginal Services Bureau (ASB) is the unit within WADOT which ensures equity for Aborigines in the State. The main office is located in Perth.

ASB Aboriginal Development Officers travel across the state to conduct needs assessments which identify educational programs needed by Aboriginal communities. Program Development Officers then develop the curriculum. Once a program is ready for delivery, delivery agencies are contacted to tender for delivery of the program. Most of these agencies are colleges such as centres for Training and Further Education (TAFE). The delivery agencies locate the participants and ASB provides program curriculum funding, monitoring and evaluation.

ASB has eighteen staff and many travel a great deal conducting needs assessments. Two of the four curriculum writers work primarily on educational programs for women; the other two work on programs in other content areas. The majority of programs are competency-based, and vocational in nature. Most ASB programs are delivered in the traditional face-to-face manner, using the curricula provided by ASB.

Four programs are available through multi-mode delivery which combines face-to-face and distance education. These programs are as follows:

- Community Recreation (described below)
- Essential Services
- Certificate and Advanced Certificate of Education Practice (offered in the northwestern part of Western Australia)
- Remote Area Trades Training (a national project involving a consortium of developers)

Distance education is challenging in remote areas and with people who may not have finished primary school. While ASB has set up Access Centres with computers, fax, and phones in some less remote areas, the cost of setting up and maintaining such centres in more isolated areas is extremely high. ASB has tried to set up "mini" Access Centres to address upskilling in literacy, numeracy and language. Students at all ASB Access Centres have access to tutors through the Aboriginal Tutorial Assistance Scheme (ATAS). (See description in the Participant Support section of this case description.)

Equitable access is not available even at some of the Access Centres. For example, one centre has decided to offer only advanced certificates. This eliminates people without the qualifications to enter such programs.

Certificate of Community Recreation

Overview

The Certificate of Community Recreation (CCR) is a competency-based program delivered through a combination of face-to-face sessions and home study. Needs for the Program were identified through needs analysis conducted by ASB Aboriginal Development Officers and Aboriginal community input is ongoing. Student self-determination and empowerment are primary goals of CCR.

The curriculum document lists the following project aims:

- To provide a flexible program of study which enables a participant to qualify as a Community Recreation Officer.
- To equip participants to promote culturally appropriate and sustainable recreation alternatives for Aboriginal communities.
- To allow participants to acquire the skills and knowledge necessary to initiate and conduct recreation in Aboriginal communities.
- To establish a support network for Community Recreation Officers.
- To enhance participants' general knowledge.
- To provide participants with knowledge and skills necessary for further TAFE study and for employment.

History and Aboriginal Community Involvement

The Certificate of Community Recreation (CCR) is relatively new. ASB Aboriginal Development Officers who travelled to communities noted a need for CCR.

A Community Advisory Group consisting of an Aboriginal Development Officer and Aboriginal community representatives from each of the ten communities in which the Program is offered meet four times annually to advise on the Program. Community representatives are usually spokespersons from their community—people in power such as elders. Group meetings coincide with the four face-to-face on site sessions for program participants. During the meetings, the Community Advisory Group provides input on appropriateness of the curriculum, delivery of cultural components, and how participant success will be monitored. The Group has the power to select participants for the Program as well as to withdraw participant funding if the participant progress is not satisfactory.

Clients

There are currently sixty participants taking CCR, all from the Kimberley are of Western Australia. (CCR is also offered in the South part of Western Australia, but in on-campus mode only.) Participants range in age from 18 to 60 and there is a mix of gender. Many participants were already recreation workers in the community when they were selected.

Incorporation of Language and Culture into the Program

Because the Program is competency-based, the emphasis is on the participant being able to sustain community recreation rather than on English literacy.

Language maintenance as well as inclusion of cultural content is important. Elders deliver the cultural components of the curriculum and may instruct all or part of this component in the participants' language. If the ASB Program Coordinator knows the local language, s/he may also deliver all or part of the content in that language. Efforts are made to deliver CCR in communities where there is a facilitator who knows the language and can deliver the content. The curriculum provided by ASB is in English.

In addition to provision for instruction in the participants' language, funds for language maintenance are provided. Sometimes, if there are few people left who speak the language, a linguist may be brought in to record and teach the language so that there is less chance of it being lost.

Participant Support

Participants receive funding to take the Program from the Community Development and Employment Project Funds (CDEP).* CDEP funds are given to community elders who distribute it to the participants selected by the community to participate in CCR.

Participant receive academic support from the following people:

- Program Coordinator (ASB-appointed)—the Program Coordinator is constantly mobile, visiting sites and setting up face-to-face blocks, and doing other administrative and participant support work.
- Regional Aboriginal Development Officer (ASB-appointed)
- Instructors
- ATAS tutors—help participants with difficult content and language, provide a good model, motivate learners to continue with their studies. Any learner who wants can have a tutor. Tutors are paid by the federal Dept. of Employment, Education and Training (DEET) for a up to five hours per week. The participant and tutor are required to keep records outlining what was covered at each tutorial.
- Local Mentors—a local mentor may be a spouse or other relative, or a community member. Local mentors who are also involved in teaching in CCR, receive CDEP funds for their work. CDEP funds are available only to community members.

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* CDEP is a program implemented by the federal government branch, the Aboriginal and Torres Strait Islander Commission (ATSIC). This program allows Aboriginal people to replace their income from the dole with equivalent income for work or study. According to the March, 1995 edition of *ASB* magazine, CDEP is worth a quarter of a million dollars and approximately 26,000 Aborigines are taking part in it. (Doyle, 1995: 45) Since CDEP funds are only available for community-based work or training, an increasing number of educational programs are being offered in communities.

Design and Delivery

While CCR can be completed in one year, competency-based courses allow for flexible entry and exit with student records kept for ten years. CCR is the first program of its kind for Aboriginal people in Australia. It is a train the trainer program in that it is hoped that graduates will be able to train new recreation workers in their communities. Some content is delivered in face-to-face classroom sessions, and some through practice in community settings. CCR is modularized and includes both core courses and electives to ensure that the range of recreation topics is covered and to allow participants more choice in their studies (see appendix). Efforts are also made to cater to alternative recreational opportunities.

Because of ASB's commitment to empowerment and self-determination for Aboriginal people the following design elements of the delivery and curriculum are flexible:

- choice of electives
- participants can negotiate methods of assessment for a given topic with instructors
- participants can choose which topics are taught face-to-face
- participants have some control over the progression of learning outcomes, i.e., the order in which they complete topics

Participants attend three to four one-week long face-to-face sessions. The first face-to-face session is a compulsory program orientation at which the entire student body, instructors and advisors go camping. The second and third blocks are negotiated with learners who choose which topics are best covered face-to-face, and which they can complete on their own. Once learners have chosen which topics need face-to-face instruction, the Program Co-ordinator makes the local arrangements. An exception to this is the block on coaching and umpiring delivered by an Aboriginal instructor from the Ministry of Sport and Recreation. This block is two weeks in length rather than one.

Between blocks, participants return to their communities to work through the units and complete assignments. This work is done with the assistance of their ATAS tutor or a local mentor (see section on participant support). Although learning resources are not supplied to participants or tutors, ASB has an excellent library with carefully selected, culturally appropriate adult teaching resources. ASB suggests which resources are best-used with the curriculum outlines, and tutors borrow them as they are needed. The curriculum writer has produced a Training Assessment and Record Book to go with the CCR curriculum documents.

Assignments are as practical as possible. Students are often required to demonstrate what they know, for example, basic driving skills.

The curriculum writer for CCR is a woman of Indian descent originally from East Africa. She has taught Australian Aborigines for ten years, and holds a post-graduate degree in Aboriginal and Intercultural Studies from Edith Cowan University, Perth (see case description from Edith Cowan for more information on this degree). She says that anyone who works in education for Indigenous people must participate in cross-cultural training. ASB provides such training for those who deliver their programs.

Recognition for prior learning (RPL) is part of CCR. A participant applies to the Study Area Leader for RPL. A panel made up of subject experts, tutor, and participant-selected mentor assess the evidence of prior learning and/or work experience submitted by the participant. The participant is interviewed and may be asked to demonstrate a skill, for example, driving, photocopying, computing, etc.

CCR carries national and state accreditation. This opens many opportunities to graduates in addition to raising their self-esteem and confidence. Those who do not complete the Program receive a Statement of Attainment for every module successfully completed.

Future

The Program Developer would like to develop an advanced certificate in recreation which would allow graduates of the certificate to gain further training. She would eventually like to see this type of training ladder to a university degree.

References

Interviews

The information in this case is partly based on interviews with the following people at the Western Australia Department of Training, Aboriginal Services Bureau:

John Becu, Project Manager, Essential Services, Aboriginal Services Bureau

Lourdes McCleary, Program Development Officer, Aboriginal Services Bureau

Publications

Doyle, Joanna (1995) "Black Money," in *ASB*, March issue.

Appendix

Western Australia Department of Training
Certificate of Community Recreation
Program Outline

Hours: 679
Stream: Basic education/employment skills preparation
Field of Study: Personal Service, Not Else Classified
Tertiary Field: Recreation Studies
Study Area: Aboriginal Access
Requirements: Nil

A commitment to improving recreational opporunities for Aboriginal people.

Course Schedule:

INDEX	NAME	STUDENT HOURS (approx.)
Group 1	**Communications**	80.00
81027	Reading and Writing 2	80.00
81028	Oral Communications 2	
Group 2	**Recreation**	
23018	NOS110 Occupational Health & Safety	8.50
43021	BCTMO5 First Aid	18.00
70047	Practical Coaching/Umpiring	14.00
70048	Aboriginal People in Sport	30.00
70606	Community Recreation Officers Induction	25.00
70608	Community Recreation 1	34.00
70610	Community Resources	34.00
70612	Community Recreation 2	34.00
70615	Vehicle Driving Techniques and Basic Maintenance	34.00
Group 3	**Recreation Administration**	
23015	NOS107 Mail	10.00
23016	NOS108 Records Handling	14.00
23017	NOS109 Office Equipment—Routine Tasks	10.00
23019	NOS116 Keyboarding—Techniques & Operation	34.00
23021	NOS118 Computer Operations—Data Retrieval	11.00
23022	NOS119 Work Environment	34.00
23025	NOS122 Cash Control	8.50
23026	NOS125 Business Calculations	20.00
23027	NOS126 Telephone Operations	8.50
65002	NCS Meetings	17.00
Electives	Students select electives of approximately 100 nominal hours which best meet the needs of their community.	
14013	Dance Technique—Traditional 101	51.00
14026	Traditional Aboriginal Performing Arts 101	26.00
14471	Screenprinting 101	51.00
70051	Alternative Recreation Activities	20.00
70051	Giutar A	34.00
81030	General Curriculum Options 2	80.00

Western Australia Department of Training

Aboriginal Services Bureau

Essential Services Worker

Western Australia Department of Training
Aboriginal Services Bureau

Essential Services Worker

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Essential Services Worker Program

Program Overview

The Essential Services Worker program (ESW) was established to give people structured training in infrastructure maintenance in their communities. It is a competency-based apprenticeship type of program which combines on- and off-job training. Currently, ESW is in the pilot phase.

History and Aboriginal Community Involvement

Needs assessments revealed that infrastructure maintenance in remote communities is lacking. This is because it is extremely expensive to maintain equipment. One reason for this is that local people are not sufficiently trained to report problems accurately to maintenance personnel in larger centres. Thus, time and money is often wasted to fly in personnel to fix a minor problem which could be repaired locally with trained workers.

Needs assessments revealed that because of the practical nature of the subject (skills-based) and because of the remoteness of communities (e.g., many are entirely isolated due to flooding during monsoon season) requiring personnel trained in infrastructure maintenance, a distance-delivered program should be developed.

Consultations in Perth were conducted over 18 months to facilitate curriculum development. These consultations included people from Aboriginal communities, shire council representatives, infrastructure workers (e.g., Water Authority personnel), and union representatives. The curriculum was developed by a Project Manager seconded from the Office of Industry and Training. He sent out 70 copies of the curriculum for input and feedback to ensure that the Program would meet the needs of all stakeholders.

Initially everyone who participated in the consultations did so on a voluntary basis in addition to their regular duties. There was great interest in ESW because the project crossed over various trade areas. However, this cross-over also caused political issues (e.g., with workers' unions). Many of these issues have been resolved, and will be reviewed throughout the pilot. Issues such as these are considerations in ESW development and the settlement of an award wage.

ESW has now been accredited and is being piloted with thirty participants in three areas: the Kimberleys, the desert, and Pilbara. Ten participants per area are participating in the pilot.

The Project Manager emphasizes that ESW must be community-driven, so that the community feels ownership for the Program and has a commitment to its success and continuation. The focus is on the trainee and his needs within the community.

Clients

The thirty trainees are diverse in terms of their background knowledge in the content area. They are of all ages and while the pilot group is all male, ESW is open to women.

Contracts for Stakeholders

Program registrants, their parents (of participants under 21 years of age), and the employer sign a contract outlining the time of the Program, required supports, etc. to ensure proper participant support.

In order to enter ESW, the applicant must:

- be a community member
- have a strong desire to become a qualified Essential Services Operator (ESO)
- have a mechanical aptitude
- possess basic literacy skills
- be employed in infrastructure maintenance because of in-service and apprenticeship aspects of the Program
- enter a two-year Training Agreement to obtain structured competency-based training and assessment in ESO
- do a small amount of training away from the job and home community to complement on-the-job training
- make every effort to learn the ESO skills covered

Employers of ESO trainees must agree to:

- have personnel who are already skilled ESOs who would be prepared as part of their duties to supervise and train a trainee
- allow the trainer/supervisor attend a train-the-trainer course and a Competency Based Training and Assessment
- choose a trainee who has the ability to successfully complete the Program
- pay the trainee the agreed wage
- allow the trainee time off to complete program requirements
- support and encourage the trainee
- attend necessary administrative session with respect to the Program
- be prepared to enter a Training Agreement lasting two years during which time the employer will provide employment and training and give the trainee every opportunity to learn ESO skills

Trainer/Supervisors must agree to:

- be competent in the skills and knowledge enabling safe, efficient, and effective operation of a remote area power and/or water and water waste facilities and associated distribution systems
- have successfully completed or be prepared to complete an accredited train-the-trainer course
- have successfully completed or be prepared to complete an accredited course in Competency Based Training and Assessment
- complete all administrative procedures associated with the trainee's program
- live in or near the community
- supervise, train, support and motivate the trainee
- assess the trainees' on-the-job competencies (forms provided), provide feedback to the trainee and conduct special remedial training as required. (Becu)

Incorporation of Language and Culture

Because ESW is competency-based, the emphasis is on the participant being able to gain skills in infrastructure maintenance, rather than on literacy. Literacy levels must be high enough for the trainee to do his work and participate in the Program.

It is interesting that in the case of ESW, the Project Manager believed that it would be detrimental to program graduates to have "Aboriginal" included in the Program title. This is because the Manager wanted to ensure that graduates could use their qualifications anywhere—in non-Aboriginal as well as in Aboriginal communities. Many remote communities (e.g., mining communities) are populated by non-Indigenous Australians. Those communities also have infrastructures that require maintenance. The Project Manager felt that Aborigines should have the opportunities for employment in these communities.

This does not mean that cultural aspects are not addressed. The content is delivered in a culturally appropriate way, using hands-on skills-based instruction because developers say that experiential learning is most effective for Aboriginal learners. A TAFE-appointed Aboriginal Training Support Officer (ATSO) visits the assigned ten trainees regularly to enhance skills with cultural dimensions. However, the bottom line, according to the Project Manager, is that the equipment is maintained in the way that the manufacturer intends. The Program aims at training essential service workers can make high quality repairs.

Participant Support

Trainees are supported in a number of ways as they study in the Program:

- through the Project Manager
- through the general community which supports the Program
- through the community employer or trainer
- through the Aboriginal Training Support Officer (ATSO)
- classes at TAFE

As mentioned previously, to ensure proper participant support, program registrants, their parents, and the employer sign a contract outlining the time of the Programs, required supports, etc.

The ATSO becomes a link between the employer/trainer, the trainee and TAFE which delivers theoretical aspects of ESW (see description of TAFE's role below). The ATSO's primary task is participant support and cultural enhancement during on-the-job training. He occasionally may be present and deliver cultural content during off-job sessions and TAFE. This person is hired and paid by TAFE and assigned ten trainees.

Design and Delivery

ESW is a two-year skill-based program, using an in-service apprenticeship model. Two modes of delivery are combined to ensure trainees gain job specific skills, broadly-based skills that are transferable to other areas of employment, and general work skills. The two modes of delivery are:

- on-the-job training delivered by trainees' employers is experiential and give participants the power to do the work;

- off-job training delivered by local TAFEs gives trainees insight into why jobs must be done in certain ways and complements on-the-job training.

TAFEs are becoming the registered delivery agencies for ESW. One of TAFE's responsibilities is to employ the Aboriginal Training Support Officer. According to the Project Manager, there are a sufficient number of Aboriginal people with the skills required to do this job.

Trainees attend TAFE for two-week sessions four times annually. Off-job training combined with on-the-job training ensures that participants can apply what they have learned.

ESW is competency-based. "Competency comprises the specification of the knowledge and skill and the application of that knowledge and skill within an occupation of industry level to the standard of performance required in employment." (Becu) Seven key competency areas are identified. In order to gain a certificate in Remote Community Essential Services Work, the trainee must demonstrate competency in al modules in the core section, power section, and water and waste water section (appendix). Competencies in other streams (buildings, vehicles and plant) are only offered subject to resources, funding, needs of the employer and community, and trainee's progress in essential modules.

Skills are primarily taught by trainees' employers (or supervisors/trainers appointed by the employer) who live on-site in trainees' communities. These people are responsible for teaching skills to the trainee and assessing competencies through observation of performance, setting tests (practical and/or theoretical), and measuring completed tasks against give specifications or guidelines. To ensure that industry standards are being met, an authorized monitor from the State Training Authority will occasionally visit the trainer and trainee to offer advice, assistance, try to resolve training issues, offer support and guidance, and answer questions.

Personnel from the Water Authority provide some of the training to ensure proper maintenance standards of their equipment. This assurance of industry standards adds credibility to the Program and ultimately to program graduates. Trained personnel from Western Australia Power will also soon be available to provide on-the-job training in the proper maintenance of their equipment.

Recognition of Prior Learning (RPL) is built into the Program. In order to apply for RPL, the trainee must inform the employer that he is already competent in a given area. The trainee will then be required to demonstrate competency and be granted or denied credit.

Much input for the curriculum content came from the 18-month community consultations. Initially, the Project Manager was hired to sit in on the community consultations as representative from the Office of Industry Training. However, he ended up being seconded as the curriculum developer. The Project Manager has several years of experience in training in remote areas of Australia.

Other Initiatives

Because not all people involved in infrastructure maintenance were able to participate in the pilot offering, the Project Manager has set up short courses in communities to ensure that people obtain basic skills immediately. Participants spend one week at TAFE and three to twelve months in the community practising the skills they have learned. These skills include basic first aid, life saving, fire fighting, etc. The Project Manager says that often many people knowing a little is preferable to few people knowing a lot.

Future

Once the pilot year is evaluated, the Project Manager hopes that the Program can be taken over by the TAFEs and the communities so that it is included in their regular programming. There is come concern that the communities alone are able to maintain the huge involvement that is required. However, with TAFE working in partnership with the community on ESW, this should be possible.

Because states other than Western Australia (WA) were involved in the consultations, interest is being expressed for similar training outside of WA. The Project Manager hopes that ESW will be accredited across Western Australia, Northern Territory, and Queensland to meet the needs of more remote communities and give greater employment mobility to graduates.

The Project Manager would like to see more of the skills taught in this Program incorporated into primarily and secondary education. He says that relevant cradle-to-grave education is essential to ensure equity among Aboriginal people in remote communities.

References

Interviews

The information in this case is partly based on interviews with the following people at the Western Australia Department of Training, Aboriginal Services Bureau:

John Becu, Project Manager, Essential Services, Aboriginal Services Bureau

Lourdes McCleary, Program Development Officer, Aboriginal Services Bureau

Publications

Becu, John (1995) Australian Vocation Certificate: Remote Community Essential Services Worker (unpublished document)

Appendix

CORE (Stream 1)

AATMO1	[ ]	Functional Mathematics
BCTM05	[ ]	First Aide
ESW07	[ ]	Fire Fighting & Prevention
ESW09	[ ]	Use & Maintenance of 2 Way Radios
NBB01	[ ]	Communications & Industrial Relations
NBB02	[ ]	Occupational Health
NBB07	[ ]	Hand & Power Tools
NBB08	[ ]	Electrical Fundimentals and Safety Awareness
NBB09	[ ]	Welding & Thermal Cutting
NBB012	[ ]	Engineering Drawing - Interpretation
NCS002	[ ]	Writting Skills for Work (no on-the-job assessment)
NCS004	[ ]	Work Team Communication (no on-the-job assessment)
NEC02	[ ]	Workplace Health & Safety
NOS119	[ ]	Work Environment (no on-the-job assessment)

POWER (Stream 2)

EPC58	[ ]	Operation Maintenance
EPC71	[ ]	Equipment Maintenance
EPC72	[ ]	Equipment Operation
EPC73	[ ]	Lubrication
ESW01	[ ]	Metering
ESW02	[ ]	Oil Changes & Minor Maintenance
ESW03	[ ]	Power Station Switchboard
ESW04	[ ]	House Keeping - Clean, Safe, Secure
ESW08	[ ]	Overhead Distribution & Fault Removal
NBB11	[ ]	Mechanical Components
NE139	[ ]	Cells & Batteries
NM39	[ ]	Engines 1 - Spark Ignition
NM40	[ ]	Engines 2 - Medium Diesel
NM41	[ ]	Engines 3 - Large Diesel

WATER AND WASTE WATER (Stream 3)

ESW10	[ ]	Potable Water & Storage
ESW12	[ ]	Potable Water Treatment
ESW13	[ ]	Potable Water Distribution
ESW15	[ ]	Waste Water Connection
ESW16	[ ]	Waste Water Collection
ESW17	[ ]	Waste Water Treatment & Storage
ESW18	[ ]	Waste Water Re use
ESW19	[ ]	Hygiene

MINOR BUILDING MAINTENANCE (Stream 4)

ESW5	[ ]	Repair and Maintenance to the Community Facilities
ESW20	[ ]	Minor Household Maintenance

Australian Vocational Certificate

Record of Workplace Practise

Remote Community

Essential Services Operator

Name: ....

CORE

MODULE AATM01 **DEMONSTRATE THE KNOWLEDGE AND SKILLS TO PERFORM WORKPLACE MATHEMATICAL CALCULATIONS.**

TRADE SKILLS **ASSESSMENT RESPONSIBILITY**

ACHIEVED SKILLS (INITIALS/DATE)

Able to:

1.	From meter readings (engine hour) calculate number of hours remaining until next oil change.	[ ]
2.	From meter readings (fuel flow and tank dip) calculate approximate generating set running time before more fuel has to be ordered.	[ ]

WORKPLACE ASSESSMENT RESPONSIBILITY: ***The trainee is assessed as competent in this module.***	**INITIALS/DATE**

NOTE: DEMONSTRATE SAFE WORK PRACTICES AT ALL TIMES

WATER
AND
WASTE WATER

MODULE ESW12	**DEMONSTRATE THE SKILLS AND KNOWLEDGE REQUIRED TO EFFECTIVELY AND EFFICIENTLY OPERATE AND CARRY OUT MINOR MAINTENANCE TO THE COMMUNITY POTABLE WATER TREATMENT FACILITY.**

TRADE SKILLS		**ASSESSMENT RESPONSIBILITY**
Able to:		**ACHIEVED SKILLS (INITIALS/DATE)**
1.	Operate the valves system and carry out simple maintenance. eg. tighten to eliminate leak.	[ ]
2.	Observe the electrical instrumentation and recognise and report to appropriate person if fault condition is indicated.	[ ]
3.	Read and record the meters installed in the system.	[ ]
4.	Recognise a fault conditions and act accordingly.	[ ]
5.	Carry out appropriate isolation procedures for a given situation.	[ ]
6.	Carry out simple corrosion control eg. painting and descaling.	[ ]
7.	Undertake minor and emergency repairs to leaking pipes.	[ ]
8.	Keep the site clear from weeds and debris.	[ ]
9.	Carry out simple structural maintenace eg. replace bolt, painting, etc.	[ ]
10.	Carry out simple storage tank maintenance eg. painting, replace bolt, etc. Report need of major maintenance to appropriate person.	[ ]

WORPLACE ASSESSMENT RESPONSIBILITY: **The trainee is assessed as competent in this module.**	**INITIALS/DATE**

NOTE: DEMONSTRATE SAFE WORK PRACTICES AT ALL TIMES

MODULE ESW12 (CONT.)	**DEMONSTRATE THE SKILLS AND KNOWLEDGE REQUIRED TO EFFECTIVELY AND EFFICIENTLY OPERATE AND CARRY OUT MINOR MAINTENANCE TO THE COMMUNITY POTABLE WATER TREATMENT FACILITY.**

TRADE SKILLS		**ASSESSMENT RESPONSIBILITY**
Able to:		**ACHIEVED SKILLS (INITIALS/DATE)**
11.	Safely handle and correctly apply chemicals as required.	[ ]
12.	Safely change appropriate gas cylinders and hoses.	[ ]
13.	Safely, effectively and appropriately use breathing apparatus.	[ ]
14.	Effectively carry out stock control eg. gas, filters, etc.	[ ]
15.	Take water samples as per instructions and forward to appropriate person for analysis.	[ ]

Note: A Trainee is under no circumstances to carry out tasks that impinge on the licensed trade area of Plumbing.

WORKPLACE ASSESSMENT RESPONSIBILITY: ***The trainee is assessed as competent in this module.***	**INITIALS/DATE**

NOTE: DEMONSTRATE SAFE WORK PRACTICES AT ALL TIMES

POWER

MODULE ESW01 **DEMONSTRATE KNOWLEDGE AND SKILLS TO LOCATE, READ AND ACCURATELY RECORD READINGS FROM THE VARIOUS POWER STATION METERS. INTERPRET INFORMATION FROM THE READINGS OBTAINED TO EFFECTIVELY AND EFFICIENTLY RUN THE COMMUNITY POWER STATION.**

TRADE SKILLS **ASSESSMENT RESPONSIBILITY**

ACHIEVED SKILLS (INITIALS/DATE)

Able to:

1. Record readings from the following meters:

   1.1 Generating Sets [ ]
   - lubricating oil pressure
   - cooling water temperature - in and out

   1.2 Switchboard [ ]
   - amperes
   - voltage
   - kilowatt
   - kilowatt hours
   - frequency (HZ)
   - engine hours elapsed

   1.3 Station Services [ ]
   - fuel tank dip
   - lubricating oil tank level
   - fuel flow meter

2. Interpret information from these readings and log book to: [ ]
   - order fuel and lube oil
   - select generating set/s to efficiently accommodate current, transient and future loadings
   - schedule periodic servicing and maintenance eg oil and filter changes, top overhauls

3. Forward copies of completed log sheets to appropriate location/person at designated intervals eg monthly [ ]

WORKPLACE ASSESSMENT RESPONSIBILITY: **The trainee is assessed as competent in this module**	***Initials & Date***

NOTE: DEMONSTRATE SAFE WORK PRACTICES AT ALL TIMES

Curtin University of Technology,
Perth, Western Australia

Aboriginal Health Program

Curtin University of Technology
Perth, Western Australia
Aboriginal Health Program

Focus: Contracts with students

About Curtin University of Technology

About Curtin University of Technology

The Western Australia of Technology was established in 1967. The institution changed its name to Curtin University of Technology after John Curtin, Australia's Prime Minister during World War II. Today, the institution has over 22,000 students studying both internally and externally. Curtin has seven campuses located within metropolitan Perth as well as in rural areas.

Curtin offers a broad base of programs from the following six teaching divisions:

- Division of Arts, Education and Social Sciences
- Curtin Business School
- Division of Engineering and Science
- Division of Health Sciences
- Muresk Institute of Agriculture
- Western Australian School of Mines/Collie Federated School of Mines

The university offers over 200 courses at undergraduate and postgraduate levels. Most programs offer opportunities for students to apply their learning in real situations.

Students gain regular university admission under one or more of the following conditions: received senior matriculation with two years of application, completed a minimum two year TAFE program, already attended a university or took the required number of Open Learning Australia (OLA) courses, or have successfully completed the Special Tertiary Admission Test or the Alternative Test for Adult Admission or the Mature Age Tertiary Entrance Examination (1993 or 1994).

Students have a variety of study options which they can combine to meet their needs. First is the option to study full- or part-time. Students may study on campus, at a rural campus, or at a distance. Most external courses are print-based. About two-thirds of the learners studying at a externally are from urban areas. Six Australian colleges are licensed to teach a restricted number of Curtin courses which are fully transferable for degree credit. Since Curtin University is a member of OLA, students can complete some courses through OLA and then apply for transfer of credit to Curtin. They can receive a complete degree through OLA if one-third of their OLA courses are offered by Curtin. OLA is a consortium of Australian universities set up to encourage university access to Australians even if they have not received their senior matriculation.

The University offers a wide range of services to its on-campus students including a counselling service, employment counsellor and computerized employment advice, child care centre, housing office, student guild, computer services, and health service. Campus facilities also include the library and bookstore, a bank, computer store, and parking lots.

The Teaching Learning Group (TLG)

The vision of Curtin's Teaching and Learning Group is "to be acknowledged in the field of higher education as an innovative, dynamic and distinctive contributor to quality teaching and learning."

The unit's mission is to provide leadership and support to the University regarding to policies, procedures, and quality management and assurance in the following areas:

- academic staff development
- open, distance, and flexible learning
- instructional design and media

Curtin offers 200 courses externally and attracts approximately 2500 learners annually to distance education. TLG supports this effort through providing expertise in the following ways:

- instructional design
- the creation of print, audiovisual, computer and telecommunications software
- computer processing of assignments
- responding to student inquiries and input regarding quality assurance

TLG is staffed by three faculty instructional designers, three desk top publishers, seven administrative staff which includes four distance education assistants, three video production staff, two video conference staff, five graphics and photography staff, three technicians, and one OLA representative. Audiovisual production studios, rooms, and two-way video conferencing rooms are housed in the TLG facility.

Curtin's academic units are responsible for the development, revision, delivery, and maintenance of their distance delivered programs and courses. While the distance education initiatives of academic units is supported by TLG, TLG rarely becomes involved unless their expertise is invited by the department. The downside to this, according to the head of TLG, Curtin is that across campus there is no guarantee of quality assurance in course materials.

The main TLG support given to the programs offered by the Centre for Aboriginal Studies is in the production of a few informal videotapes. Because of the high degree of Aboriginal involvement in the Centre's external programs, and because these dynamic programs are under constant scrutiny the Centre reviews the programs with each offering.

About the Centre for Aboriginal Studies

Curtin's Centre for Aboriginal Studies originated in the early 1970's based on the realization that lack of qualifications was preventing Aboriginal people from participating in planning their own destinies (e.g., through employment with government) in spite of pressure for them to be involved.

Today, the Centre is an autonomous unit within the University. Although it is housed within the Department of Arts, Education and Social Sciences, the Centre controls its own budget, and is thus (within reason) protected from cutbacks within the Department. The University is committed to making a major contribution to Aboriginal education, and is supportive of the Centre's growth to fulfill this goal. Centre staff sit on university boards and committees to ensure that the university is aware of the concerns of the Aboriginal community and is more able to fulfill its commitment to Aboriginal education.

The Centre has a history of community development. In 1975, Curtin established an Aboriginal Liaison Officers. In 1976, an Aboriginal bridging course aimed at upgrading skills to enable Aboriginals to pursue tertiary education was developed. An Alcohol Counsellors program was developed to help Aboriginal people deal with alcohol and substance abuse in their communities.

In 1983, with Aboriginal involvement on university policy and management, Curtin established the Centre for Aboriginal Studies. "The Centre provides a forum through which Aboriginal understanding and skills contributes to the creation of new ways of learning and working to the benefit of all people." The University views the Centre as a way to further academic opportunities for Aboriginals as well as a re-affirm of Aboriginal perspectives and Aboriginal culture. This is accomplished because the Centre is community driven, largely by learners obtaining input from their communities and by an Aboriginal Advisory Committee.

The Centre employs a large number of qualified Aboriginal people. Over 50% of the total staff is Aboriginal. The Centre's "strength and relative autonomy lie in the Aboriginal staff that are in the decision making positions." The driving force behind the centre is concern for Aboriginal empowerment. The Centre looks to Aboriginal communities to provide it with direction and authority. This direction is reflected in the Centre's course offerings which are primarily developed by Aboriginal staff and include a strong cultural component. This ensures that tertiary education is more relevant to the learners and also provides an opportunity to share Aboriginal culture and knowledge with mainstream university students. An high student retention rate in the Centre's programs is evidence of faculty and staff commitment to provide culturally relevant education for those they serve.

The Centre on campus provides for the use of Aboriginal learners with common study rooms, computers, word processors, and photocopiers, and a resource library. The Centre also provides a number of services to help on-campus learners adjust to campus life including general counselling, program advice, assistance in communications with university authorities, housing assistance and child care.

The Centre's structure is illustrated in the Appendix. The Centre has a strong emphasis on Aboriginal control. The Centre is responsible to Aboriginal communities through its Aboriginal Advisory Committee which meets at least three times per hear to provide direction, advice and support to the Centre. The ten to twelve members include Aboriginal representatives from government departments, Aboriginal organizations, Aboriginal Learners' Corporation, elders, and individuals interested in education. The Deputy Vice-Chancellor (Division of Arts, Education and Social Sciences) is the only non-Aboriginal Advisory Committee member, and he has no voting rights on the Committee. Some members are from remote areas and costs associated with their attendance at meetings is fully covered. Members of this Committee are recommended by students, faculty, and staff.

Members of the Curtin Aboriginal Student's Corporation (ASA) provide input to the Centre through participation in Advisory Committees, Selection Panels, and Centre Management Meetings. The input of students is highly valued by the Centre and within the University community. Aboriginal students are represented on the Curtin Student Guild, particularly as race relations officers and on student council. ASA became incorporated in order to obtain housing funds for students in the form of the Rental Subsidy Scheme. ASA also has social activities and helps with graduation arrangements for some programs.

In future, Centre faculty will develop new undergraduate programs as well as post-graduate programs. Since Aboriginalization is integral to the Centre, an increasing number of faculty and staff will be Aboriginal. However, it will be a challenge to find a sufficient number of available qualified post-graduates to teach in the Centre's coming post-graduate programs. One faculty member said that qualifications for teaching Aboriginal (and non-Aboriginal) students is not only that the instructor has formal academic qualifications. He added that it is likely that courses will be team taught by Aboriginal and non-Aboriginal instructors working together.

Aboriginal Health Program

Program Overview

The Aboriginal Health Program is an initiative of The Centre for Aboriginal Studies at Curtin University of Technology. The Aboriginal Health Program complements the education of people involved in Aboriginal health and related areas. Participants gain skills to improve their skills and gain higher qualifications that are recognized nationally and internationally.

Aboriginal people requested programs that would allow this additional education outside of the mainstream nursing and medical programs. This is because Aboriginal people have approaches to health which are different from the mainstream concept.

The Centre for Aboriginal Studies of Curtin University of Technology, Technical Advanced Further Education (TAFE) and Western Australian Aboriginal Medical Services are cooperating to deliver the Program. The first program is delivered at learning centres in Broome, Carnarvon, and Perth.

The Program is competency-based in design and multi-mode in delivery. A significant part of program delivery takes place at the Learning Centre within Kalgoorlie and Carnarvon Aboriginal Medical Services. Blocks of face-to-face study on campus or at the Learning Centres are combined with practical work in communities. The Program is individualized through contracts that participants negotiate with their instructors to achieve the competencies and fulfill their course requirements. Courses are based on Australian Aboriginal people's needs. Courses attempt to combine traditional Aboriginal approaches to healing with Western medicine

The Program is laddered as follows:

- Certificate of Aboriginal Health (Counselling) award=1 year of study
- Associate Diploma in Aboriginal Health=2 years of study
- Bachelor of Applied Science in Indigenous Community Health=3 years of study

History of the Program and Aboriginal Community Involvement

The health status of Aboriginal Australians is much lower than that of any other identified group in Australia. Aboriginal communities face extremely poor levels of health.

The Aboriginal Health Program originated from community requests in 1987 for improved local health training. A number of national reviews, such as the National Aboriginal Study Recommendations and the Royal Commission into Black Deaths in Custody Report also focused the Centre for Aboriginal Studies on the great need in this area.

In 1989, the Centre received seed money, and a major needs assessment was conducted throughout Western Australia. The process of consultation was carried out in conjunction with the Western Australian (WA) Aboriginal Medical Services and in co-operation with TAFE, the Western Australia Health Department and other employer groups. Between 1990 and 1992, 18 regional workshops involving 300 Western Australian Aboriginal people were held to identify health needs. The Centre was committed to the extensive involvement of Aboriginal people in the process. Because of this high degree of community involvement, Aboriginal people feel ownership for the Program and have a vested interest in supporting and maintaining it and remaining involved.

Consultations with communities addressed such questions as what existed, what was needed, the need for medical training, and so on. Some of the findings were as follows (Grogan, 1992: 3):

- There is a need for the improved training of local Aboriginal Health Worker Practitioners.
- Professional qualifications are needed because practitioners will not receive recognition simply through short courses.
- The education process must be within the appropriate cultural context, at least partially within the home environment, to ensure success and equal access to Aboriginal learners and also to ensure that people stay in their communities.

It was decided that a competency-based curriculum would be most appropriate for potential clients. During curriculum and course development, Aboriginal people identified Program objectives and required competencies. Experts from both Aboriginal and non-Aboriginal health organizations, Aboriginal community members, and Aboriginal Health Workers developed the curriculum. The Centre's Aboriginal Advisory Committee were also involved.

By 1992, the Program was ready for delivery. However, it took two more years for the degree award to be approved because the Program used a competency-based curriculum which was thought by some to be less stringent than traditional course offerings at a university. In order to demonstrate the validity of the curriculum, developers were required to provide complete documentation of the curriculum for Program approval to ensure sufficient theoretical coverage within the Program. The resulting curriculum document was so thorough that it was used as part of the submission to the federal Department of Employment, Education, and Training (DEET) to support Curtin's excellence for the governments annual review of quality in universities. The document is also a model which other university departments now follow when submitting programs for approval.

The first intake enrolled 35 participants of which 22 graduated. Program participants are seen as valuable in giving direction to the Program through their feedback.

The Centre's Aboriginal Advisory Committee is still very much involved in providing input into the Program, and twice annually assist with Program development. While "...it is not always a constructive experience as Aboriginal groups are prone to take alternative agenda into the meetings and use the forum as a means of control and power...it is a necessary process which forms part of the general empowerment of Aboriginal peoples in positions of leadership." (Grogan and Philpott, 1992: 129) The University accepts these difficulties, recognizing the benefits.

The Program is evaluated by participants and by the community. Grogan says, "The communities are recipients of the learning process and their participation in the overall monitoring of that process and in the illuminative model of evaluation being developed is important to the perception of Aboriginal ownership and control of the entire program." (Ibid.)

Program Philosophy

The Centre for Aboriginal Studies commitment to equity in education and empowerment of Indigenous people is reflected in the Program philosophy which is summarized as follows (Grogan, 1992: 5):

1. empowerment through the acquisition of skills and knowledge;
2. recognition of the validity of Aboriginal culture and societal structure;
3. reaffirmation of Aboriginal identity;
4. processes for self-determination and self-management.

This philosophy is consistent not only with the broad aims of the Centre, but also with the expressed needs of Aboriginal people and Curtin University's commitment to Aboriginal education.

Clients, Faculty and Staff

Program clients are primarily from Western Australia, the Northern Territory, and Queensland. The majority are mature age women, ranging in age from 18 to 40. An increasing number of men are entering the Program as Aboriginal health work becomes a more popular profession for Aboriginal men.

Normally, participants are employed while taking the Program. Participants have diverse backgrounds in education, health as well as in health-related employment. Only ten per cent of the Program participants have achieved grade ten or higher; forty per cent have not completed primary school. However, the Centre will not deny access because of literacy issues and is prepared to work with participants to overcome deficiencies so that they can succeed in the Program and better serve their local communities as health professionals.

Currently, there are four non-Aboriginal participants in the Program: one is Maori, one African, and two are European-Australians working in Aboriginal counselling and mental health. The Centre is cautious regarding admission to non-Aboriginals since their mandate is the education of Indigenous Australians. Therefore, non-Aboriginals will always be in the minority in the Centre's offerings.

Retention rate is quite high. Participants who discontinued the Program, usually do so for personal reasons.
There are four administrative and support faculty and staff operating the Program and thirteen academic faculty delivering the content. All faculty and staff are either Aboriginal or have extensive experience teaching the subject and/or teaching Aboriginal people.

Incorporation of Language and Culture

The language of instruction for the Program is English. Clients' problems with language are mostly related to numeracy and a literacy level necessary to perform their work. Literacy is important for health professionals who must be able to read prescriptions and instructions, keep medical records, and so on. The Centre for Aboriginal Studies is currently studying this issue in order to develop a comprehensive approach to addressing literacy requirements.

Aboriginal people defined Program objectives and the five competencies listed under program design and delivery. One of the central five competencies, Aboriginal Terms of Reference (ATR), is incorporated throughout the entire curriculum. By identifying terms of reference, participants get in touch with who they are and where they come from. They are empowered by their Aboriginality and their cultural context becomes a pivot point in their learning.

Identifying Aboriginality through identifying Aboriginal Terms of Reference (ATR) is an important aspect of the Program. The Program Coordinator sees teaching as a political act that leads to social change. She says that without ATR the Program loses credibility and integrity. She describes ATR as follows (Grogan and Philpott, 1992: 128–9):

> ATR encompasses the cultural knowledge, understanding and experiences that are associated with a commitment to Aboriginal ways of thinking, working and reflecting. ATR incorporates specific and implicit cultural values, beliefs and priorities form which Aboriginal standards are derived, validated and practised. These standards can and will vary according to the diverse range of cultural values, beliefs and priorities from within local settings or specific contexts. The generic approach to skill development equates to the Aboriginal holistic view of the world.

Participants demonstrate their competencies through performance which leads to ongoing positive action in the local workplace. Thus, participants empower not only themselves and their communities, but also colleagues in the workplace. While the Program is competency-based, the ATR, and the overall focus on Aboriginality, ensures the incorporation of culture.

The Centre also ensures appropriate culture is incorporated into face-to-face sessions taught by non-Aboriginal instructors, by having Aboriginal staff present during those sessions.

Participant Application Procedures and Financial Support

Special or mature entry is required for most participants since the vast majority have not achieved senior matriculation, and indeed many have not completed primary school.

In Australia, students fund their education through a federal program known as the Higher Education Contribute Scheme (HECS).* Employers may finance part of the participant's costs. However, every student is required to pay a higher education fee under HECS. Under Abstudy, DEET covers transportation, accommodation, and one meal per day during face-to-face sessions.

Participant Personal and Academic Support

Participants receive support through the following avenues:

- faculty visits to local communities
- area tutors
- Aboriginal Tutorial Assistance Scheme (ATAS) tutors
- peer support
- family support
- employer support

Faculty visit participants in their communities a minimum of twice per semester to support them in their learning and to solve administrative, employment, academic content, or other problems. For example, faculty meet with the participant's family to inform and involve them in their family member's education. (A student field visit form is supplied in the appendix.) Between blocks and faculty visits, participants have access to the instructor by phone and fax.

As in the Aboriginal Community Management and Development Program, participants in the Aboriginal Health Program may have difficulties negotiating the necessary release time with their employers, and in some cases the Centre becomes involved to solve the problem.

In addition, the Centre for Aboriginal Studies has hired associate lecturers/area tutors in communities where there are a large numbers of Program participants and is in the process of appointing a tutor in a third area.

The provision of ATAS tutors helps participants in a number of ways. Besides helping participants with difficult content and improving written and spoken English, tutors provide a good model and motivate learners to continue with their studies. Any learner who wants can have a tutor. The learner may select a qualified person from within the community, or the Centre for Aboriginal Studies may suggest someone. The Centre interviews and approves the tutor who is paid by DEET for a up to five hours per week. The Centre also provides the tutor with information about the Program. The participant and tutor are required to submit a form outlining what was covered at each session.

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* HECS allows students to defer tuition payments until they are employed. Once employed, their salary is deducted to repay their fees. Students who pay their HECS up front receive a 25% discount. HECS fees are roughly equivalent to the subsidized fees that Canadian students pay.

The Centre tries to ensure that there are always at least two participants studying in the same geographic area so that they don't feel isolated. Participants also provide support to each other and the establishment of peer groups is encouraged by the Centre. Participants who live in proximity will often collaborate on assignments, for example, to do community development work. This sometimes results in community change as was illustrated by the Romeo and Juliet scenario where two participants from feuding families managed to work together to improve the situation.

Participants requiring personal counselling are referred to the Centre's counsellor during on campus sessions, or they receive support from faculty, staff, and colleagues. In their communities, participants rely on their tutors or employers, or may have to call Centre staff to help them solve personal problems.

Program Design and Delivery

The Aboriginal Health Program is multi-mode in delivery, combining face-to-face workshops or on-site learning blocks* on site with participants returning to their communities to practice what they have learned, and fulfill their contracts. The Program is competency-based and in-service (rather than pre-service) education in that participants should be employed (or volunteer) in Aboriginal health services.

Program participants must gain 100 points per semester, in two semesters per year. Each competency is worth roughly five points, so participants must strive to complete at least twenty competencies per semester. For the Associate Diploma, participants are required to complete 400 credit points over two years. The Bachelor of Applied Science requires 600 credit points over three years.

Courses are designed to:

- achieve a high level of well being in the Aboriginal Community using a holistic approach to health;

- empower Aboriginal communities, families and individuals by applying developmental and technical skills in a primary health care framework;

- enable practitioners to take leadership roles in the development and operation of programs which have impact on the health status of Aboriginal society;

- enhance professional skills, knowledge and sensitivities of all health-oriented practitioners in the Aboriginal arena by facilitating change within Aboriginal Terms of Reference. (Awards Courses in Aboriginal Health brochure)

  The Program is competency-based. The benefits of a competency based education (CBE) were presented by Program Coordinator, Glenis Grogan (Grogan and Philpott, 1992: 126-7) at a Rural Health Conference. These benefits are summarized as follows:

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* A "block" is a series of lectures and activities held on Curtin campus and at learning centres. Attendance at these sessions is compulsory.

- Individuals can be tracked and the learning process guided to permit achievement rather than the western pass/fail approach that previously has been unjustly imposed on Aboriginal people.

- CBE is self-paced so that students can fast track or proceed more slowly as required to meet family obligations which are strong among Aboriginal people.

- CBE reflects progressive phases of knowledge and skill acquisition and allows students to demonstrate achievement of a competence, not mere completion of time served.

- CBE allows for continuous monitoring of progress, so that remediation is possible.

- CBE allows flexibility and choice so that students can select competencies that best fulfill their personal and employment needs.

- Learning models related to vision, excellence or cutting edge knowledge are still operable within competency design. The CBE curriculum is dynamic, not static.

- A competency-based curriculum can be destined to enable the integration of separate knowledge, skills and values into a wholistic framework.

Ms. Grogan says that the effectiveness of CBE is already demonstrated by current students academic and community work progress. This will increase even more so once a sufficient number of graduates are working in the community.

The Program is divided on the following five central competencies identified by Aboriginal curriculum planners. These five competencies are as follows:

- personal development skills
- Aboriginal Terms of Reference (ATR)
- community development and change processes
- resourcing and supporting family groups
- healing and care of the individual

Mainstream content is incorporated into each competency, but content is presented and controlled in non-traditional ways:

- All aspects of the curriculum focus on Aboriginality (ATR described earlier).

- The learning methodology of practical work in the community shared with colleagues fits the Aboriginal way of teaching and learning.

- The Aboriginal Advisory Committee is involved in ongoing curriculum development and review.

- The Aboriginal community is involved in Program evaluation.

The Program design also promotes community-oriented medical education, which is the model promoted by the World Health Organization (Grogan and Philpott, 1992: 127). According to Ms. Grogan, the proof of the effectiveness of community-oriented medical education is being demonstrated by Program participants and graduates who are initiating real change in their community or employment.

The Program is laddered so that participants who gain the Certificate can gain advanced standing in the Associate Diploma. After two years of study in the Associate Diploma, participants can take the Degree. Laddering supports participants by giving them the opportunity to learn in stages rather than committing all at once to three years of study. Initially, participants may be intimidated by long-term university study. Allowing for three exit points each of which carries an award (Certificate after one year, Associate Diploma after two years, and a Bachelor of Applied Science after three years), is more manageable for clients. Laddering also gives clients options to meet their personal goals. For example, not all participants need a Bachelors degree to work in local health service; for some, the Associate Diploma may be sufficient.

At the beginning of the Program, participants receive a curriculum guide and outline of competencies for each study block. Participant learning packages for each study block are print based and consist of a workbook and package of readings. Each study block includes objectives, statement of performance criteria, range of variables for achieving the criteria, and a means of assessment. Materials are revised annually to ensure quality and currency. Instructional designers from the university's distance education unit within the Teaching/Learning Group who act as consultants to academic units have not participated extensively if at all in the design of print packages. However, the participant feedback that is built into the Program is intended to ensure that the print packages are of use to clients.

Face-to-face delivery is in two-week blocks four times per year (twice per semester) for the duration of the Program (e.g., the Certificate Program is only one year long, so participants would meet only four times; the degree is three years long, so participants would meet a total of twelve times). To address the need for tertiary education in Aboriginal communities, some blocks are taught at local learning centres in Kalgoorlie and Carnarvon using their facilities and medical experts. The Centre has contracted with those centres to deliver the program. Participants in those centres also attend some sessions at Curtin. However, less travel reduces costs, and student stresses associated with being far from home. For this reason, The Centre for Aboriginal Studies hopes to establish another centre at Cairns.

Participants are housed together in motels during face-to-face sessions. Face-to-face sessions are team taught, that is, an Aboriginal staff member from the Centre is always present if a session is taught by a non-Aboriginal instructor. Face-to-face sessions are based on theories of adult education. Participants and instructors see each other as colleagues. Learning occurs through facilitation and dialogue, so that education is interactive rather than didactic. Completion of requirements is negotiated through individual contracts. Participants share with others the knowledge they have gained as they work on their contracts. The sharing of knowledge integrates participants into their communities and is a strong Aboriginal tradition (Grogan and Philpott, 1992: 129).

When they return to their communities, participants continue to work on their competencies by working through the print materials they receive, contracts negotiated with faculty, and through practising skills in the workplace. The few participants who are not employed can arrange practica with the assistance of their lecturers.

Opportunities for assessment occur throughout the Program in the following ways:

- participation during study blocks
- through learning contracts
- in the workplace or in practica

- field visits from faculty

Contracts

The use of journals and contracts (see sample contact in appendix) is a way of ensuring that education is student-centred through individualized instruction. Learning contracts emphasize the participant's experience. The focus of learning is not theoretically-based in contracts; it is grounded in the tasks and issues which the learners face daily in their work. Thus, personal experience becomes a rich source for learning, and the motivation for learning emerges from learners' curiosity and practical needs. Contracts are negotiated with between participant and instructor and usually related to community work. There is usually one contract per study block, except in their degree year when they work on two contracts for the entire year.

Participants often achieve beyond contract requirements. For example, in one case a participant studied the health hazards associated with an unsealed road in her community. Ultimately, the Aboriginal and non-Aboriginal members of the community came together to pressure government into supplying a sealed road because of the local health hazard. Contracting involves participants and allows them to be self-directed in their learning. It is up to participants to discuss the contract with their DEET-funded tutor (see section on participant support for more information on tutors).

Recognition of Prior Learning

Recognition of prior learning (RPL) is in place as of 1995. RPL is applicable to any student successful in their course entry into and who is willing to compile evidence to demonstrate competence.

Specialization and Certificate Course in Aboriginal Health Counselling

The newly established Certificate Course in Aboriginal Health Counselling and the counselling specialization in the associate diploma and degree is consistent with the Australia-wide focus on mental health. This focus coincides with Aboriginal holistic approach to health. The Certificate teaches culturally appropriate and effective counselling skills to meet community needs.

As with the Degree and Associate Diploma, the Counselling Certificate is competency based, requiring face-to-face intensive sessions and workplace practice to fulfill Program requirements. The curriculum focuses on:

- Aboriginal Terms of Reference (ATR)
- holistic mental health
- individual, family and community development
- cross cultural counselling
- transpersonal counselling

Participants have the opportunity to explore and compare both Aboriginal and non-Aboriginal models of mental health care. This, along with sharing of ATR, ultimately teaches respect for diversity and cultural differences.

Those who select the specialization must take counselling in three out of their eight required blocks. Participants in the Counselling Certificate study for one year, including four two-week intensive face-to-face sessions and supervised field studies. Certificate graduates may use the qualification for advanced standing in the associate diploma or degree. The Certificate receives cross accreditation within the following programs: Bachelor of Psychology (Aboriginal Mental Health) being co-developed at James Cook University in Townsville; Advanced Certificate (Aboriginal Health Work) TAFE program at Marr Mooditz; and the Aboriginal Health Worker Education Program which is a TAFE accredited Advanced Certificate whose graduates can apply for the recognition of on entry into the Curtin Associate Diploma and Degree courses in Indigenous Community Health.

Graduates are employable in a number of areas including: Aboriginal community organizations; Aboriginal legal service in response to Aboriginal Deaths in Custody Inquiry recommendations; Aboriginal Medical Service, Perth; Aboriginal hostels; and Aboriginal services to mainstream agencies.

ACMDP and the Aboriginal Health Program

The Aboriginal Health Program was modeled on the older Aboriginal Community Management and Development Program (ACMDP). While there are a number of similarities between the programs, a number of differences exist as well (Grogan, 1992: 5–6). The similarities are as follows:

- extensive Aboriginal community involvement
- competency-based
- teaching methodology—self-paced, self-directed, use principles of adult education, RPL
- curriculum development and implementation appropriate to Aboriginal learning
- curriculum design allowing for ways of study, action, and practice of ATR
- use of ATR as a binding force to ensure learning reflects Aboriginal realities; ATR reflects the fundamental philosophical base
- high student retention
- focus on student empowerment

The difference between the two programs are:

- structure of implementation—While both programs take learning to community locations, ACMDP do this through on-site workshops and the regionalization of academic staff members; the Health Program has established learning centres using bi-party contractual agreements.

- needs analysis—ACMDP's entirely facilitated by the Centre for Aboriginal Studies; the State Aboriginal Health Needs Analysis was jointly conducted by the West Australian Aboriginal Medical Services (WAAMS) and the Centre for Aboriginal Studies Health Unit.

- community involvement—WAAMS as a major employer, joint developer, and critical reference group is heavily represented within the Aboriginal Health Program Advisory Committee and Board of Studies.
- client group—ACMDP caters to people employed in managerial positions; Aboriginal Health targets people in health-related employment.
- the Aboriginal Health Program is working toward articulation with the already established WAAMS health educational program.

Challenges and Future Developments

In the foreseeable future, the Program will continue as is, perhaps with the incorporation of more areas of specialization such as the specialization in counselling.

The field of health service is quite political in Australia, and the writer of this case description certainly does not know all the players or interest groups involved or understand the intricacies of all of the issues. The Program developers have not been immune to the issues and so there have been a number of challenges to overcome including pressure from participants' employers in medical services regarding cost issues and, specializations of participants. Program developers were was accused of politicizing Aboriginal Health Workers among the program's graduates. Ms. Grogan, Project Coordinator responds to this concern as follows: "If being articulate, gaining confidence, learning new skills, sharing knowledge and asking questions is seen as political then so be it, we will continue to assist Aboriginal learning to further empower our people. Yet we remain an apolitical body." (Grogan and Philpott, 1992: 129)

References

Interviews

The following faculty and staff from the Centre for Aboriginal Studies were interviewed in March, 1995 for this case:

Glenis Grogan, Co-ordinator, Aboriginal Health Unit.

John Mallard, Associate Co-ordinator, Aboriginal Health Unit.

Darren Gravey, Lecturer, Aboriginal Health Unit.

Publications

Grogan, Genis (1993) Presentation on Indigenous Health Management Approaches at the 1st Queensland Indigenous Health Worker Conference, Brisbane, October 20-21, 1993.

Grogan, Glenis; Steve Badman; Tas Bedford (1992) Action Research Study: Health Education & Training Needs of WA Aboriginal People. Centre for Aboriginal Studies, Curtin University, WA.

Grogan, Genis and S.J. Philpott (1992) The Concept of Competence in Academic Programs: The Experience of a New Initiative in Aboriginal Health and Higher Education. Paper presented at the Rural Health Conference, Toowoomba, QLD, August, 1992.

Grogan, Glenis (1992) A Case Study in Curriculum Development: Quiet Revolutionary Approaches! Paper submitted to the National Aboriginal and Torres Strait Islander Higher Education Conference, Hervey Bay, Queensland.

Award Courses in Aboriginal Health (brochure) (nd) Centre for Aboriginal Studies, Curtin University, WA.

Award Courses in Aboriginal Health, Student Handbook (1995) Centre for Aboriginal Studies, Curtin University, WA.

Certificate Course in Aboriginal Health Counselling (brochure) (nd) Centre for Aboriginal Studies, Curtin University, WA.

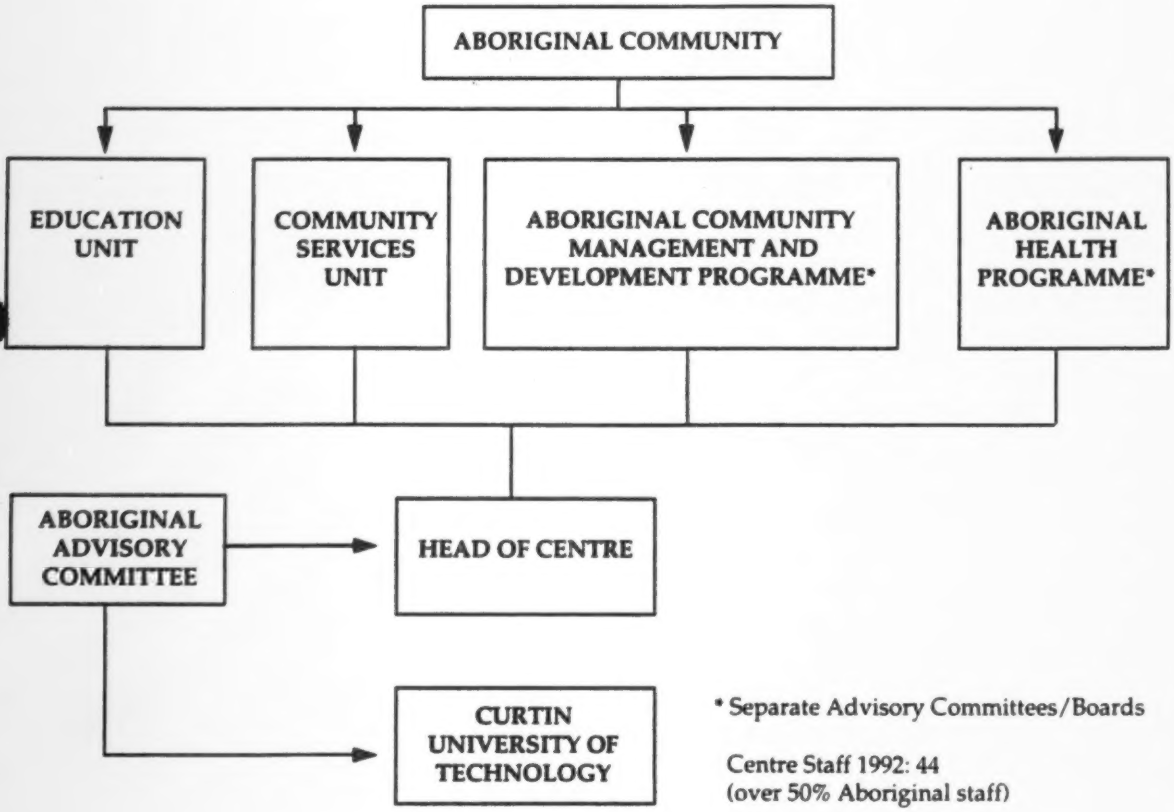
Course Curriculum, Bachelor of Applied Science (Indigenous Community Health (1994) Centre for Aboriginal Studies, Curtin University, WA.

Student Learning Contract (handout) (nd) Centre for Aboriginal Studies. (see appendix)

Student Field Visit (handout) (nd) Centre for Aboriginal Studies. (see appendix)

Appendix

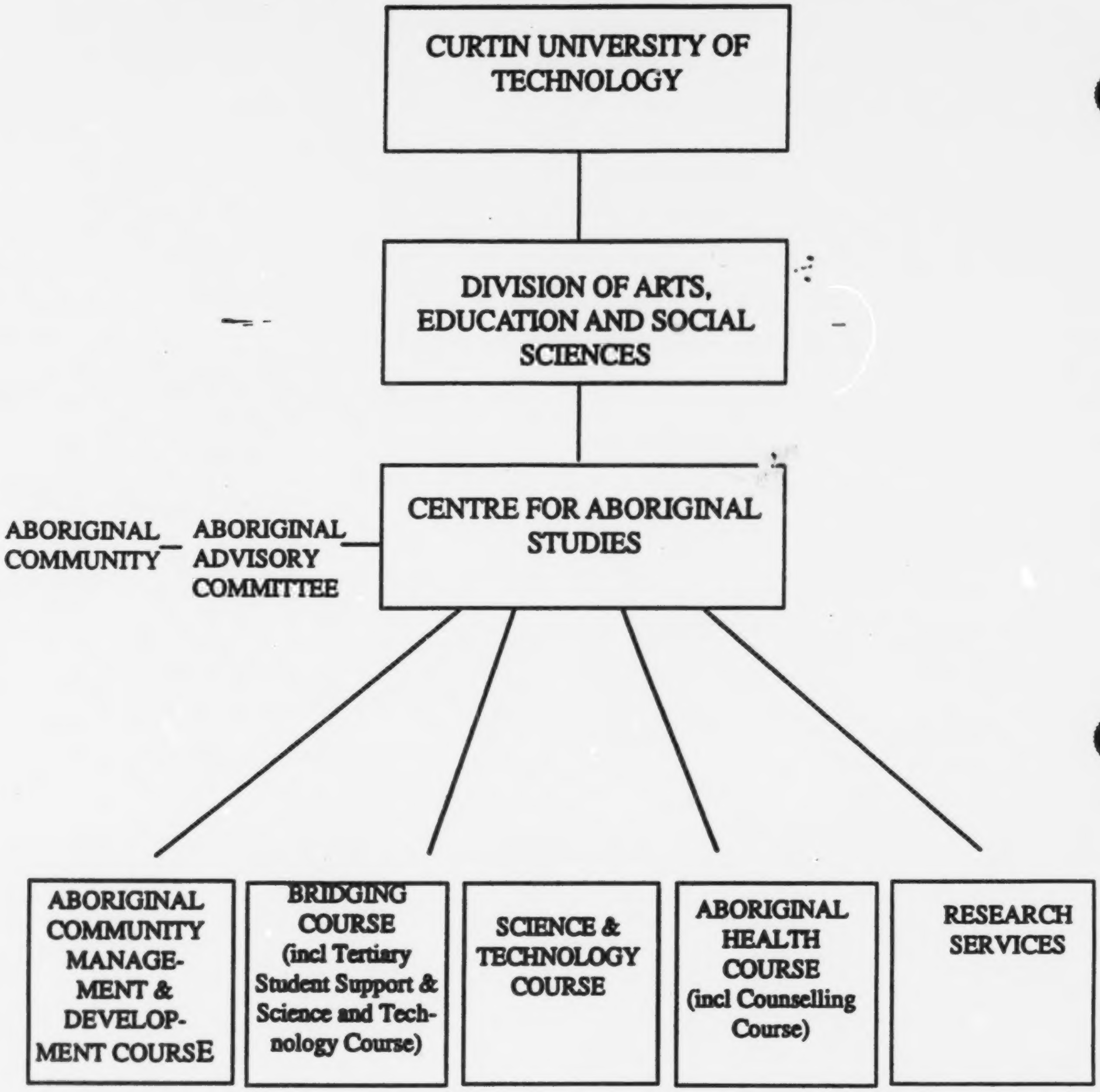
Structure of the Centre of Aboriginal Studies


ABORIGINAL COMMUNITY
EDUCATION UNIT
COMMUNITY SERVICES UNIT
ABORIGINAL COMMUNITY MANAGEMENT AND DEVELOPMENT PROGRAMME*
ABORIGINAL HEALTH PROGRAMME*
ABORIGINAL ADVISORY COMMITTEE
HEAD OF CENTRE
CURTIN UNIVERSITY OF TECHNOLOGY

* Separate Advisory Committees/Boards

Centre Staff 1992: 44
(over 50% Aboriginal staff)

STRUCTURE OF THE CENTRE FOR ABORIGINAL STUDIES


CURTIN UNIVERSITY OF TECHNOLOGY
DIVISION OF ARTS, EDUCATION AND SOCIAL SCIENCES
CENTRE FOR ABORIGINAL STUDIES
ABORIGINAL COMMUNITY
ABORIGINAL ADVISORY COMMITTEE
ABORIGINAL COMMUNITY MANAGEMENT & DEVELOPMENT COURSE
BRIDGING COURSE (incl Tertiary Student Support & Science and Technology Course)
SCIENCE & TECHNOLOGY COURSE
ABORIGINAL HEALTH COURSE (incl Counselling Course)
RESEARCH SERVICES

Curtin University of Technology is divided into six major divisions, four teaching and two non-teaching. The Centre is located in the division of Arts, Education and Social Science.

The Centre has a number of staff who represent Centre issues on various boards and committees within the University. In this way the Centre is able to ensure that the University is aware of the concerns of the Aboriginal community and more able to fulfil its commitment to Aboriginal education.

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STUDENT FIELD VISIT

NAME OF LECTURER: ______________________________

DATE/S: ______________________________ TIME: ________

---

1. STUDENT DETAILS

Name of Student: ______________________________

Location: ____________________ Programme: ______________

Credit points achieved in current Semester: ______________________

Block attendance record: attended all sessions - Yes [ ]
No [ ] Sessions missed ________

---

2. EMPLOYMENT DETAILS

If the student is currently employed, please provide the following information:

i) Name of employer ______________________

ii) Position title ______________________

iii) Can the student achieve Course competencies in their current position?

Yes [ ] No [ ] Other [ ]

If **Other**, please explain: ______________________________

____

____

If **No**, what arrangements have been made to find relevant work experience?

____

____

____

If the student is unemployed please provide the following information:

i) Is the student undertaking volunteer work/work experience to achieve Course competencies?

Yes [ ] No [ ] Other [ ]

If **No**, what arrangements have been made to find relevant work experience?

____

____

____

If **Other**, please explain: ______________________________

____

____

VIABLE OPTIONS FOR PLACEMENT

1. ______________________________
2. ______________________________
3. ______________________________

____

3. TUTOR DETAILS

Does the student currently work with a Tutor?

Yes [ ]   No [ ]   Other [ ]

If **Yes**, please provide the following information:

i) Tutor's name: ______________________________

ii) Address: ______________________________

____

iii) Telephone No. ______________________________

iv) Date of last contact with AHU staff: ______________________________

v) Has the Tutor received the AHU Tutor Orientation Manual

Yes [ ]   Date received __/__/__   No [ ]

vi) When Tutor work completed - Manual returned

Yes [ ]   Date returned __/__/__   No [ ]

vii) Time (per week) student spends with tutor: ______________________________

If No, please provide the following information:

i) What attempts have been made to find a community based tutor?

____

____

ii) What was the result of attempts to secure a tutor?

____

____

iii) Student's choice ________________________________

____

If Other, please explain: ________________________________

____

____

Students comments ________________________________

____

____

Tutors comments ________________________________

____

____

____

4.✓ OUTSTANDING ACADEMIC ASSIGNMENTS

Does the student have any outstanding work to complete? Yes [ ] No [ ]

i) What steps have been taken to assist the student?

- i) Contact ________________________________
- ii) Support ________________________________
- iii) Issues/Suggestions ________________________________
- iv) Referral to Co-ordinator ________________________________

If Yes, what progress has been made towards completing outstanding assignments?

5. LEARNING CONTRACT

Negotiated Learning Contract

1. Student has a clear understanding ______________________________
2. Student has a copy of the learning contract Yes [ ] No [ ]
3. Contract is relevant to the student i.e it can be achieved in the workplace

   Yes [ ] No [ ]

What progress has been made towards completing the current learning contract?

6. LEARNING DIFFICULTIES/ISSUES

What, if any, issues are impeding student progress?

/

Were support mechanisms required? Yes [ ] No [ ]

If Yes,: i) What, were they ________________________________

____

ii) How did this occur ________________________________

____

ii) Who supported the student and how ________________________________

____

____

____

iii)Was the Co-ordinator informed Yes [ ] No [ ]

---

7. FIELD VISIT ASSESSMENT

List, name and document elements of competence assessed as achieved during the Field Visit? Assessment should occur in the workplace/community or by assessment of assignment.,

____

____

____

____

____

____

8. FIRST-AID COURSE (HEALTH WORKERS)

Does the student have a current First-Aid Certificate? Yes [ ] No [ ]

If **Yes**, please attach a copy to this document for sighting by relevant Stream Facilitator on return to the Unit.

If No, have arrangements been made for the student to complete a course in First-Aid?

Yes [ ] No [ ]

8. CLUSTER LECTURERS COMMENTS

9. ISSUES FOR ACTION

Student's signature____

Lecturer's signature____

Date __/__/__

Co-ordinators signature______________________________Date __/__/__

GUIDE TO COMPLETION OF FIELD VISIT REPORT

* The Cluster Lecturers name should be shown along with the date/s of visit and amount of contact hours spent with student.

* Student details should include:
    i) the Course e.g. Counselling, Health
    ii) credit points achieved during the current Semester
    iii)student attendance at Study Block

* Information contained in this section will indicate whether the student is experiencing difficulty in achieving competencies in the workplace and what steps have been taken by the staff and/or student to resolve identified difficulties.

* Cluster Lecturers are encouraged to make contact with Tutors and to ensure there is a clear understanding of the Course aims, students' current work and what is required of the student. If a student does not currently work with a tutor then statements should clearly show what attempts have been made by staff and/or student and difficulties encountered

* Where there is outstanding work from the previous Semester or a student is required to complete work from missed Study Block sessions this should be documented. Student progress towards completion of outstanding work should be clearly and objectively documented.

* Students progress towards completion of the learning contract should be clearly and objectively documented.

* Any issue which is impeding student progress should be noted. Where a student gives information 'in confidence' to a staff member then it can be categorised as social, illness, environmental, work-related etc..

* Note whether the student (Health Worker) holds a current First-Aid Certificate or has made arrangements to attend a course in First-Aid. If the student holds a current First-Aid Certificate and the Unit does not have a copy, please attach it to the Field Visit Report and hand to the Care and healing Stream Facilitator on return to the Unit.

* Workplace assessment or arrangements for workplace assessment to occur be facilitated on each Field Visit Record, in detail any elements of competence assessed on a Field Visit and transfer to students records on return to the Unit.

* The Comments section should contain anecdotal notes on observations, student achievements and issues and difficulties experienced by staff. It would be helpful to note perceived student work-related politics/issues.

* On completion of the Field Visit Report both the lecturer and student should sign the report. The report will then be handed to the Unit Co-ordinator to view and sign and then Curriculum Facilitator for analysis of student progress and issues before filing.

ABORIGINAL HEALTH UNIT
CENTRE FOR ABORIGINAL STUDIES
CURTIN UNIVERSITY OF TECHNOLOGY

STUDENT LEARNING CONTRACT

Student Name: ______________________

Intake Year: __________ **Date Due:** ____________

This written contract to be handed in with the assignment.

To be completed after writing the contract:

The evidence I will be producing for assessment at the end of this contract will be:
(refer to all learning objectives within this contract)

____

____

____

____

Competencies relevant to this contract and assignment are:

(To be identified in consultation with the lecturer)

Signed:

Lecturer ____________________ Date ___________ Phone No. __________

Student ____________________ Date ___________ Phone No. __________

Complete before handing in this contract and assignment:

On reflection, the main thing I learnt for myself doing this learning contract and assignment was: ____

____

____

____

For information about the use of Learning Contracts see Appendix.

(C) AHU-CAS, Curtin University of Technology

Version 3.2 (4/94)

What issue will I focus on for my learning?
(refer to your Block Workbook for knowledge and skills you have identified as a need for you to develop)

(example): Environmental Health

What will I be doing at the end of this learning contract I cannot do now?

(example): Getting families involved in environmental health.

What questions do I have about this issue?

(example):

(2) What are the main environmental health problems affecting families?
(1) Where can I get information about environmental health problems?
(3) Which people in the families want to do something about environmental health?
(4) How can I gen them together to talk about the issues?

My questions are:

(Please number questions in the order you will investigate them.)

Look at the questions you have and write your learning objectives:
(refer to the list of action verbs at the back)

Write what you will define, describe, identify, name, explain, summarise, demonstrate, show, design, create, perform, facilitate, etc.)

(example):
Learning Objective: from questions 1 & 2 on the last page.

1. *Identify the environmental health problems affecting families.*
2. *Identify people in the families who want to do something about environmental health.*
3. *Describe a way of getting people together.*
4. *Establish a group of concerned people to talk about environmental health.*

My Learning Objectives are:

Learning Objective 1. ______________________________

____

____

____

Learning Objective 2. ______________________________

____

____

____

Learning Objective 3. ______________________________

____

____

____

Learning Objective 4. ______________________________

____

____

____

Learning Objective 5. ______________________________

____

____

____

(use spare pages at the end if required)

(example) How will I achieve my objectives?

For the objective: *Identify the environmental health problems affecting families.....,*

My strategies are:	***Resources I need are:***
Ring the Health Department for information. *Go to the library for information.* *Go around and talk to people in families.* *Talk to the local doctor, etc.*	*An STD phone; a Health Department contact.* *Curtin External Library phone no.* *Ext. Library borrowers forms/ a fax.* *Appointment with local doctor.*

The evidence I will have when I achieve this objective will be:
A list of the environmental health problems affecting families.

I will know my evidence is good evidence because:
I will ask three health professionals from the area where I work to give my list a rating from 1 to 10.

How will I achieve my objectives?

For objective 1: ________________________________

____

My strategies are:	**Resources I need are:**

The evidence I will have when I achieve this objective will be:

____

____

____

I will know my evidence is good evidence because:

____

____

____

For objective 2:

My strategies are:	Resources I need are:

The evidence I will have when I achieve this objective will be:

I will know my evidence is good evidence because:

For objective 3:

My strategies are:	Resources I need are:

The evidence I will have when I achieve this objective will be:

I will know my evidence is good evidence because:

For objective 4: ______________________________

____

My strategies are:	**Resources I need are:**

The evidence I will have when I achieve this objective will be:

____

____

____

I will know my evidence is good evidence because:

____

____

____

For objective 5: ______________________________

____

My strategies are:	**Resources I need are:**

The evidence I will have when I achieve this objective will be:

____

____

____

I will know my evidence is good evidence because:

____

____

____

Rough Notes:

155

Staff Notes:

APPENDIX 1

STUDENT LEARNING CONTRACTS

Contract learning is an approach to education that works with the following basic assumptions about learners. These are:

1. **The need to know.**

Learners need to understand their need to learn something, how they will benefit if they learn it and what the consequences will be if they don't learn it, before they will invest time and effort into the learning.

In the process of drafting a Learning Contract, learners are subtly challenged to think through the way they are undertaking to learn something.

2. **The need to be self-directing.**

When a person has arrived at a self-concept of being responsible for himself or herself and whose self perception is that of being a self-determining person, he or she experiences a deep psychological need to be seen by others and treated by others as being capable of being self-directing.

3. **The need to have a learner's unique experience taken into account.**

Because of their experience, adults have developed different styles of learning, different levels of operation, different needs and interests, different speeds of learning and different patterns of thought.

4. **The need to gear learning to a learner's readiness to learn.**

This is different for all and related to an individual's life needs.

5. **Organisation of learning around life tasks or life problems.**

6. **The need to tap intrinsic motivation.**

In order to enhance self esteem and self fulfilment:

It is important to understand that a Learning Contract is a **process plan**, a plan of **how** you will learn. This is different from a normal assignment plan where you only map out **what** you will learn.

For more information, to sort out difficulties, to negotiate extensions on the time for this contract, please ring the lecturer named on the front of this contract at the Aboriginal Health Unit at Curtin University.

Phone: (09) 351 2638, or (09) 351 3373.

Curtin University of Technology,
Perth, Western Australia

Aboriginal Community Management and Development Program

Curtin University of Technology

Perth, Western Australia

Aboriginal Community Health and Development Program

About Curtin University of Technology

The Western Australia of Technology was established in 1967. The institution changed its name to Curtin University of Technology after John Curtin, Australia's Prime Minister during World War II. Today, the institution has over 22,000 students studying both internally and externally. Curtin has seven campuses located within metropolitan Perth as well as in rural areas.

Curtin offers a broad base of programs from the following six teaching divisions:

- Division of Arts, Education and Social Sciences
- Curtin Business School
- Division of Engineering and Science
- Division of Health Sciences
- Muresk Institute of Agriculture
- Western Australian School of Mines/Collie Federated School of Mines

The university offers over 200 courses at undergraduate and postgraduate levels. Most programs offer opportunities for students to apply their learning in real situations.

Students gain regular university admission under one or more of the following conditions: received senior matriculation with two years of application, completed a minimum two year TAFE program, already attended a university or took the required number of Open Learning Australia (OLA) courses, or have successfully completed the Special Tertiary Admission Test or the Alternative Test for Adult Admission or the Mature Age Tertiary Entrance Examination (1993 or 1994).

Students have a variety of study options which they can combine to meet their needs. First is the option to study full- or part-time. Students may study on campus, at a rural campus, or at a distance. Most external courses are print-based. About two-thirds of the learners studying at a distance are from urban areas. Six Australian colleges are licensed to teach a restricted number of Curtin courses which are fully transferable for degree credit. Since Curtin University is a member of OLA, students can complete some courses through OLA and then apply for transfer of credit to Curtin. They can receive a complete degree through OLA if one-third of their OLA courses are offered by Curtin. OLA is a consortium of Australian universities set up to encourage university access to Australians even if they have not received their senior matriculation.

The university offers a wide range of services to its on-campus students including a counselling service, employment counsellor and computerized employment advice, child care centre, housing office, student guild, computer services, and health service. Campus facilities also include the library and bookstore, a bank, computer store, and parking lots.

The Teaching Learning Group (TLG)

The vision of Curtin's Teaching and Learning Group is "to be acknowledged in the field of higher education as an innovative, dynamic and distinctive contributor to quality teaching and learning."

The unit's mission is to provide leadership and support to the University regarding to policies, procedures, and quality management and assurance in the following areas:

- academic staff development
- open, distance, and flexible learning
- instructional design and media

Curtin offers 200 courses externally and attracts approximately 2500 learners annually to distance education. TLG supports this effort through providing expertise in the following ways:

- instructional design
- the creation of print, audiovisual, computer and telecommunications software
- computer processing of assignments
- responding to student inquiries and input regarding quality assurance

TLG is staffed by three faculty instructional designers, three desk top publishers, seven administrative staff which includes four distance education assistants, three video production staff, two video conference staff, five graphics and photography staff, three technicians, and one OLA representative. Audiovisual production studios, rooms, and two-way video conferencing rooms are housed in the TLG facility.

Of particular interest in this case description is Teaching and Learning Group (TLG) involvement in course design and media production for the two programs for Aborigines offered by Curtin's Centre for Aboriginal studies. It is important to note that Curtin's academic units are responsible for the development, revision, delivery, and maintenance of their distance delivered programs and courses. While the distance education initiatives of academic units is supported by TLG, TLG rarely becomes involved unless their expertise is invited by the department. The downside to this, according to the head of TLG, Curtin is that across campus there is no guarantee of quality assurance in course materials.

The main TLG support given to the programs offered by the Centre for Aboriginal Studies is in the production of a few informal videotapes. Because of the high degree of Aboriginal involvement in the Centre's external programs, and because these dynamic programs are under constant scrutiny the Centre reviews the programs with each offering.

About the Centre for Aboriginal Studies

Curtin's Centre for Aboriginal Studies originated in the early 1970's based on the realization that lack of appropriate qualifications and training was preventing Aboriginal people from participating in planning their own destinies (e.g., through employment with government and within their own community organizations) in spite of pressure for them to be involved.

Today, the Centre is an autonomous unit within the University. Even though it is part of the Department of Arts, Education and Social Sciences, the Centre controls its own budget, and is thus determines its immediate and future directions and is (within reason) protected from cutbacks within the Department. The University has been and continues to be committed to making a major contribution to Aboriginal education, and is supportive of the Centre's growth to fulfill this goal. Centre staff sit on university boards and committees to ensure that the university is aware of the concerns of the Aboriginal community and is more able to fulfill its commitment to Aboriginal education.

The Centre has a history of community development. In 1975, Curtin established a program for Aboriginal Liaison Officers. In 1976, an Aboriginal bridging course aimed at upgrading skills to enable Aborigines to pursue tertiary education was developed. An Alcohol Counsellors program was developed to help Aboriginal people deal with alcohol and substance abuse in their communities.

In 1983, with Aboriginal involvement on university policy and management, Curtin established the Centre for Aboriginal Studies. "The Centre provides a forum through which Aboriginal understanding and skills contributes to the creation of new ways of learning and working to the benefit of all people." The University views the Centre as a way to further academic opportunities for Aboriginals as well as a re-affirm of Aboriginal perspectives and Aboriginal culture. This is accomplished because the Centre is community driven, largely through input obtained from Aboriginal communities, Aboriginal organizations, students in courses and by an Aboriginal Advisory Committee.

The Centre employs a large number of qualified Aboriginal people. Over 50% of the total staff is Aboriginal. The Centres "strength and relative autonomy lie in the Aboriginal staff that are in the decision making positions." The driving force behind the centre is concern for Aboriginal empowerment. The Centre looks to Aboriginal communities to provide it with direction and authority. This direction is reflected in the Centre's course offerings which are primarily developed by Aboriginal staff and include a strong cultural component. This ensures that tertiary education is more relevant to the learners and also provides an opportunity to share Aboriginal culture and knowledge with mainstream university students. An high student retention rate in the Centre's programs is evidence of faculty and staff commitment to provide culturally relevant education for those they serve.

The Centre on campus provides Aboriginal learners with the use of common study rooms, computers, word processors, and photocopiers, and a resource library. The Centre also provides a number of services to help on-campus learners adjust to campus life including general counselling, program advice, assistance in communications with university authorities, housing assistance and child care.

The Centre's structure is illustrated in the Appendix. The Centre has a strong emphasis on Aboriginal control. The Centre is responsible to Aboriginal communities through its Aboriginal Advisory Committee which meets at least three times per hear to provide direction, advice and support to the Centre. The ten to twelve members include Aboriginal representatives from government departments, Aboriginal organizations, and individuals interested in education. The Deputy Vice-Chancellor (Division of Arts, Education and Social Sciences) is the only non-Aboriginal Advisory Committee member, and he has no voting rights on the Committee. Some members are from remote areas and costs associated with their attendance at meetings is fully covered. Members of this Committee are recommended by students, faculty, and staff.

Members of the Curtin Aboriginal Student's Corporation (ASA) provide input to the Centre through participation in Advisory Committees, Selection Panels, and Centre Management Meetings. The input of students is highly valued by the Centre and within the University community. Aboriginal students are represented on the Curtin Student Guild, particularly as race relations officers and on student council. ASA became incorporated in order to obtain housing funds for students in the form of the Rental Subsidy Scheme. ASA also has social activities and helps with graduation arrangements for some programs.

In future, Centre faculty will develop new undergraduate programs as well as post-graduate programs. Since Aboriginalization is integral to the Centre, an increasing number of faculty and staff will be Aboriginal. However, it will be a challenge to find a sufficient number of available qualified post-graduates to teach in the Centre's coming post-graduate programs. One faculty member said that qualifications for teaching Aboriginal (and non-Aboriginal) students is not only that the instructor has a masters or doctorate. He added that it is likely that courses will be team taught by Aboriginal and non-Aboriginal instructors working together.

Aboriginal Community Management & Development Program (ACMDP)

Program Overview

Curtin's Centre for Aboriginal Studies established the Aboriginal Community Management and Development Program (ACMDP) in 1989 in response to community requests for a qualification to help Aboriginal people gain organizational management and development skills. The aims of ACMDP are consistent with the aims of the Centre of Aboriginal Studies, the university's commitment to Aboriginal education, the needs expressed by Aboriginal people in government and community, as well as Australian State and Federal policies on education and employment legislated for in the Aboriginal and Torres Strait Islander Council (ATSIC).

The aims of the Program as stated in the ACMDP Student Handbook are:

1. to further Aboriginal self-determination and self-management;
2. to further the knowledge and competence required by Aboriginal people to assume important roles in the community and other sectors; and
3. to further an understanding and ethical practice of Aboriginal community development.

The Program is spread over a two- to three-year period. The course combines the teaching of theory during short on-campus sessions with the application of management skills when participants return home. Participants meet for two one-week face-to-face sessions per semester. They also have contact with their instructor and other program participants during on-site visits and workshops. Learning sites are either on campus or in local communities rather than on campus, and regional learning centres are being established to facilitate this effort.

ACMDP staff work with individuals to identify needs for specific skills so that participants can carry out their work more effectively and be aware of what is culturally and socially appropriate in their environment. Participants do this by exploring their own culture (through Aboriginal Terms of Reference discussed later in this case description) and using their findings to develop their management skills. Participants demonstrate through consultations with program staff that they have mastered relevant skills and competence in the areas of community management, community development, Aboriginal terms of reference, and policy development and implementation.

The Program is laddered so that participants who fulfill the two-year requirements receive an Associate Diploma in Aboriginal Community Management and Development, and those who complete the three-year program receive a Bachelor of Applied Science.

The Clients

The Program allows participants to study without leaving their communities or occupation for a long period of time. The course is open to Aboriginal people who can complete the required program competencies, that is for those who are in a position to apply community development practices and principles, implement policies, etc. Many participants are involved in leadership positions such as community leaders, managers, advisors as well as employees of Aboriginal agencies and government departments. Currently, non-Aboriginal people are not admitted into the Program because the Centre's mandate is to provide education for Indigenous Australians.

Participants are generally of mature age, ranging from 20 to 50 years of age, who are already holding a responsible position in the community or who have considerable experience in community management and development. In the first few years of the Program, the majority of clients were women. However, in the past three years about half of the participants are men and half women.

Ideally two or more participants per community should take the Program simultaneously. It has been found that there is a 0% completion rate when a learner has to study alone. Also, it is more cost efficient for the Centre to have more than one participant per community (e.g., when sending out faculty to visit students in their communities).

Each new intake has about 50 to 60 participants, with 120 maintaining their enrollment each year. ACMDP is proving to be very popular and applicants are turned away each year. Participants who decide to defer study may not be able to re-enter the Program if there is no space available, especially if their academic record is unsatisfactory.

Program Staff and Faculty

Program staff include four administrators and support staff, and eleven academic staff. The majority of the faculty and staff either are qualified Aboriginal or non-Aboriginals with extensive experience either teaching Aboriginals or in Aboriginal community management and development.

History of the Program and Aboriginal Community Involvement

The Centre for Aboriginal Studies had for several years offered short courses and workshops in community management and development as part of its Community Services Unit. This unit of the Centre has now been dissolved, but at one time offered consultancies to communities based on community expression of needs. The need for the Aboriginal Community Management & Development Program (ACMDP) was realized following requests to the Centre for Aboriginal Studies to provide degree credit qualifications in addition to these workshops and short courses, and following extensive consultation with Aboriginal communities, organizations and government departments. The consultations revealed that the development of an integrated program at the Associate Diploma and Bachelor levels would provide recognized, culturally appropriate skills in these areas for Aboriginal people.

During 1987 and 1988, a needs assessment was conducted to ensure grassroots input. ACMDP commenced in 1989. The Program generally has a retention rate of approximately 85%, and the first cohort alone doubled the number of Aboriginal university graduates within Western Australia.

Community input is assured through staff responsibility to the Centre's management staff, and management staff's responsibility to Aboriginal communities through its Aboriginal Advisory Committee.

Incorporation of Language and Culture into the Program

ACMDP participants are required to speak English. However, for some English is their second or third language. Learners' use of colloquial English and level of written English is a concern. Faculty as well as participants view fairly high levels literacy as essential for this type of program, since participants' communications in the workplace will often be written.

The Centre is currently working on ways to overcome learner weakness in standard spoken and written English. One way to improve written skills is to expect increasingly academic English as participants work through the Program. Thus, in year one of the Program, participants' written skills may be lacking, but by the end of the third year of the Program, the desired level has been achieved. Another way to improve participants' use of language is through the assistance of tutors funded by the federal Dept. of Employment, Education and Training (DEET). The use of tutors is described more fully under the section on student support. The Centre is committed to operating success-based programs which highlight student competencies (not incompetencies). Because of the Centre's focus on competency-based instruction, that is being able to demonstrate skills rather than being able to read or write about theory, literacy issues must be dealt with cautiously.

A primary goal of the Centre's programs is Aboriginal self-determination. The inclusion of appropriate Aboriginal cultural content is part of this. This is ensured through the ongoing input of the Aboriginal faculty and staff at the Centre for Aboriginal Studies as well through the Aboriginal Advisory Committee. Important cultural content and design elements are incorporated into ACMDP to ensure that they focus on Aboriginal aspects of community management and development. For example, early in the Program participants define for themselves what it is to be Aboriginal. Throughout ACMDP participants identify Aboriginal terms of reference, or the world view of the context in which they will be working. These terms of reference are developed by each individual, rather than by faculty, to empower learners and also because no two Aboriginal contexts are identical. It is important that participants articulate their own terms of reference in order to gain insight into factors within their contexts which may affect or be affected by the application various management and development efforts. Terms of reference also help participants explore whether or not they have "lost" their culture. Participants discuss their various terms of reference with each other to gain insight into the diversity of situations and to help clarify their own terms of reference. This part of the Program is seen as so important that most courses of the Program refer learners to their terms of reference and two courses deal specifically with developing them.* (The footnote explains terms of reference further).

While participants may "shadow" a non-Aboriginal manager to gain required skills, they always go back to their terms of reference to ensure that what they have gained is relevant and appropriate to their context.

In fact, the Program encourages participants to work cross-culturally both in non-Aboriginal as well as a variety of Aboriginal settings. In requiring participants to work cross-culturally to complete their assignments, possible barriers and antagonisms between cultures are broken down because participants learn about the other culture as they work with it.

Participant Application Procedures and Financial Support

Participants usually enter the Program through mature or special admission based on a range of criteria since very few have finished secondary school. Without compromising these university entry requirements are implemented in a manner that provides maximum access and entry for Aboriginal students. Once program applicants have completed a preliminary application, they are invited to attend a selection workshop on campus. This workshop gives potential participants the chance to meet peers and instructors, provides further program content details, and helps them fill out more detailed application forms. During the workshop, clients are interviewed to assess their qualifications (academic qualifications, work experience, community and organizational support) and their personal commitment. In order to qualify for the Associate Diploma, participants must have a certain degree of work experience. In order to qualify for the Bachelor in Applied Science, they must eventually achieve senior matriculation.

In Australia, students fund their education through a federal program known as the Higher Education Contribute Scheme (HECS). The HECS allows students to defer tuition payments until they are employed. Once employed, their salary is deducted to repay their fees. Students who pay their HECS up front receive a 25% discount. HECS fees are roughly equivalent to the subsidized fees that Canadian students pay.

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* The Centre for Aboriginal Studies defines Aboriginal Terms of Reference as follows: "AboriginalTerms of Reference encompass the cultural knowledge, understanding and experiences that are associated with a commitment to Aboriginal ways of thinking, working and relfecting. ATR incorporates specific and implicit cultural values, beliefs and priorities from which Aboriginal Standards are derived, validated and practised." (Grogan, 1992: 5) Terms of reference include context-specific characteristics or factors that should be considered when working in that community. Articulating these characteristics and factors forces participants to bring into consciousness what they do unconsciously as members of their community cultures. For many participants this is extremely rewarding; for others it is a painful process.

Program participants finance their HECS fees and other costs through one or a combination of the following:

- wages earned,
- ABSTUDY—a DEET student assistance scheme,
- by their community, or
- through personal loans.

During on-site sessions, participants are housed in a hotel or hostel. Finances associated with their attendance (transportation, accommodation, meal allowance) is provided by DEET. This travel allowance is available even if a program participant earns a wage. There are concerns that this funding may be cut back in future.

Participant Personal and Academic Support

A number of elements are built into ACMDP to ensure student support:

- face-to-face sessions
- competency-based curriculum
- program laddering
- faculty visits
- learning contracts
- professional development groups and student networking
- DEET tutors
- local mentors

Face-to-face sessions help participants make contact with each other, share ideas, and learn content from qualified faculty. These sessions follow adult education principles of facilitation and dialogue between participants and instructors rather than the traditional student–teacher relationship. The approach models mutual respect and collegiality. It is impressed upon participants that they have responsibilities as learners just as the instructors have responsibilities (responsibilities of learners and instructors are outlined in the 1995 ACMDP Student Handbook.

A competency-based curriculum has been developed for ACMDP. According to the Course Information Booklet, "research indicates that this type [competency-based] of course design is most appropriate for the way adult Aboriginal people learn." The competency-based curriculum supports participants by letting them work in a step-by-step fashion through the course academic and skill-based requirements (a copy of the curriculum is included in the appendix). Content is presented and mastered in small chunks to support a number of smaller achievements that eventually lead to the big achievement—an academic credential and the knowledge and skills that go along with it.

Laddering supports participants by giving them the opportunity to learn in stages rather than committing all at once to three or four years of study. Initially, participants may be intimidated by long-term university study. Allowing for two exit points each of which carries an award (an Associate Diploma after two years and a Bachelor of Applied Science after three years), is more manageable. Laddering also gives clients options to meet their personal goals. For example, not all participants need a Bachelors degree to work in the community; for some, the Associate Diploma may be sufficient.

In addition to contact by phone or fax, faculty visit participants in their communities at least three times annually. During these visits, faculty help with content and administrative concerns, and issues of family and employer support. One particular concern of participants is that their employers may not give them sufficient release time to attend on-campus sessions and workshops or to complete their assignments. This usually occurs in situations where a qualified Aboriginal worker cannot be found to replace ACMDP participant during absences. The Centre overcomes this by asking program faculty to visit employers during on-site visits to explain expectations and to ensure that employers understand and are willing to cooperate with participants as they fulfill their course requirements.

Learning contracts provide further participant support by allowing participants to pursue areas of personal interest as they complete some of the assignments (see section on program design and delivery below). A program that is more relevant to participants results in a feeling of greater ownership for the knowledge and skills that they gain.

Participants living in the same region are encouraged to establish peer networks, or they may be required to come together in professional development groups (of two or more learners) to complete group assignments. This aspect of ACMDP promotes professionalism among learners, since these group interactions simulate the kind of communication and cooperation that would occur amongst professionals working in community management and development.

The provision of Aboriginal Tutorial Assistance Scheme (ATAS) tutors helps participants in a number of ways. Besides helping participants with difficult content and improving written and spoken English, tutors provide a good model and motivate learners to continue with their studies. Any learner who wants can have a tutor. The learner may select a qualified person from within the community, or the Centre for Aboriginal Studies may suggest someone. The Centre interviews and approves the tutor who is paid by DEET for a up to five hours per week. The Centre also provides the tutor with information about ACMDP. The participant and tutor are required to submit a form outlining what was covered at each session.

The Centre also encourages participants to find a mentor (who could be an employer) within the community to support them in their studies. An informal process for selecting a mentor is outlined in the ACMDP Student Handbook. However, it is not known if a large number of participants have pursued a mentoring relationship.

Program Design and Delivery

As previously noted, ACMDP is a competency-based, multi-mode program. It is in-service (rather than pre-service) education in that participants should be employed (or volunteer) in the field of Aboriginal community management and development. For administrative purposes, Curtin classifies ACMDP as internal, although the majority of student work is completed at a distance.

For the Associate Diploma, participants are required to complete 80 elements (competencies) worth five credit points each, for a total of 400 credit points. The Bachelor of Applied Science has 120 elements for a total of 600 credit points.

Face-to-face sessions are used to present theory and demonstrate and practice skills. Application of skills and theory occurs when participants return to their workplace.

Students receive a package of print materials for each block[*] of learning. They receive a workbook which lists objectives, competencies to be achieved, rationale for each competency, and learning activities. They also receive a book of readings for home study. Participants are charged $40 per course to cover costs of print materials. The instructors who are appointed by the Centre for Aboriginal Studies to write and/or assemble the print package and teach the course either are Aboriginal or have extensive experience in the field of study or in teaching Aboriginal people. Instructional designers from the Teaching Learning Group are not used in the development of course materials.

Participants attend face-to-face sessions on campus or in regional centres (e.g., Cairns, Darwin, Alice Springs, Broome, Albany, Carnarvon, etc.) for a total of six weeks (three sessions of two weeks each per semester). Supplementing this are two one-week compulsory workshops which are held off-campus. Participants attend the venue most convenient to them. The venue for these workshops is usually at an Aboriginal community organization facility. The town in which they are held will change according to program and learner needs.

For a number of reasons, face-to-face sessions are often team-taught by a non-Aboriginal and an Aboriginal instructor. First, because the Centre for Aboriginal Studies has a policy of Aboriginalization, it is important that they practice what they preach and have Aboriginal instructors. It is interesting to note that the Centre has employed five of its ACMDP graduates. Aboriginal instructors provide good role models for learners. However, identifying and recruiting Aboriginal instructors is not an easy task, so non-Aboriginal instructors are part of the instruction team. Finally, participants have said that they want Aboriginal instructors.

During off-campus portions of ACMDP, participants are to apply what they have learned, do assigned readings, and complete required assignments. A minimum of four faculty visits annually to participants' communities facilitate teaching and learning.

Assignments take a variety of forms including:

- written assignments
- oral presentations
- participation in face-to-face sessions
- planning, implementing, and evaluating projects
- contracted assignments
- journals and diaries

While some work is assigned by the instructor, other requirements are contracted through negotiations between instructor and learner. For example, a learner may identify a relevant issue within a competency area. S/he will negotiate with the instructor on how to explore the

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[**] A "block" is a series of lectures and activities held on Curtin campus and at learning centres. Attendance at these sessions is compulsory.

issue and identify a process which demonstrates learning. Contracted assignments generally are used for those competencies that relate directly to a participant's workplace. In addition, instructors try to assign questions that allow participants to utilize their community or workplace. Participants may be asked to interview an elder to obtain an oral history of a community. Participants may then be asked to summarize the oral history into written form, and then prepare to present orally in their own words during a face-to-face session. Assignments such as these give learners the opportunity to meet and listen to people in the community, translate the perspectives of these people into written form, and then share the information in a professional manner with colleagues.

Opportunities for participant feedback are provided at the end of each on campus block and workshop. Participants also evaluate faculty field visits once per year. Each new student intake appoints a student representative who raises learner issues with the Program Coordinator and relevant faculty. Representatives meet regularly with the Program Coordinator and faculty over lunch. Each representative ensures new program information is given to those in his/her cohort group. Participant evaluations and representation with faculty and staff assures program quality and empowers learners.

Curriculum development is ongoing. First, second and third year teaching teams meet regularly to review and revise the year's courses.

ACMDP is such a successful program that the basic model for the Program was used in the development of the Centre for Aboriginal Studies Aboriginal Health Program. While there are some differences between the two programs (see case study on the Aboriginal Health Program), the following basic tenants remain the same: Aboriginal community involvement, Aboriginal terms of reference fundamental, competency-based curriculum, similar instructional approaches, high student retention rate and resulting student empowerment (Grogan, 1992: 5).

Future and Program Concerns

While the entire Program is under constant review to ensure quality, faculty and staff involved in the Program are currently focusing on updating the third year of ACMDP. Post-graduate programs being developed by the Centre will enable ACMDP students to further their qualifications.

The Program Coordinator says that the ACMDP needs to be published more widely to enable a broader academic dialogue on the Program. However, lack of time prevents faculty and staff from doing research and writing journal articles on the Program.

There are concerns that DEET funding will become more restrictive, for example, that the Centre will not be able to provide ACMDP outside of the state of Western Australia unless they are able to demonstrate a need.

References

Interviews

The above information is based on interviews with the following people at Curtin University of Technology:

Colin Latchem, Associate Professor and Head of Teaching Learning Group

Robert Fox, Senior Lecturer, Instructional Design

Darlene Oxenham, Program Coordinator, Aboriginal Community Management Development Program.

Ricky Osborne, Associate Coordinator/Lecturer, Aboriginal Community Management Development Program.

Ernie Stringer, Senior Lecturer, Centre for Aboriginal Studies.

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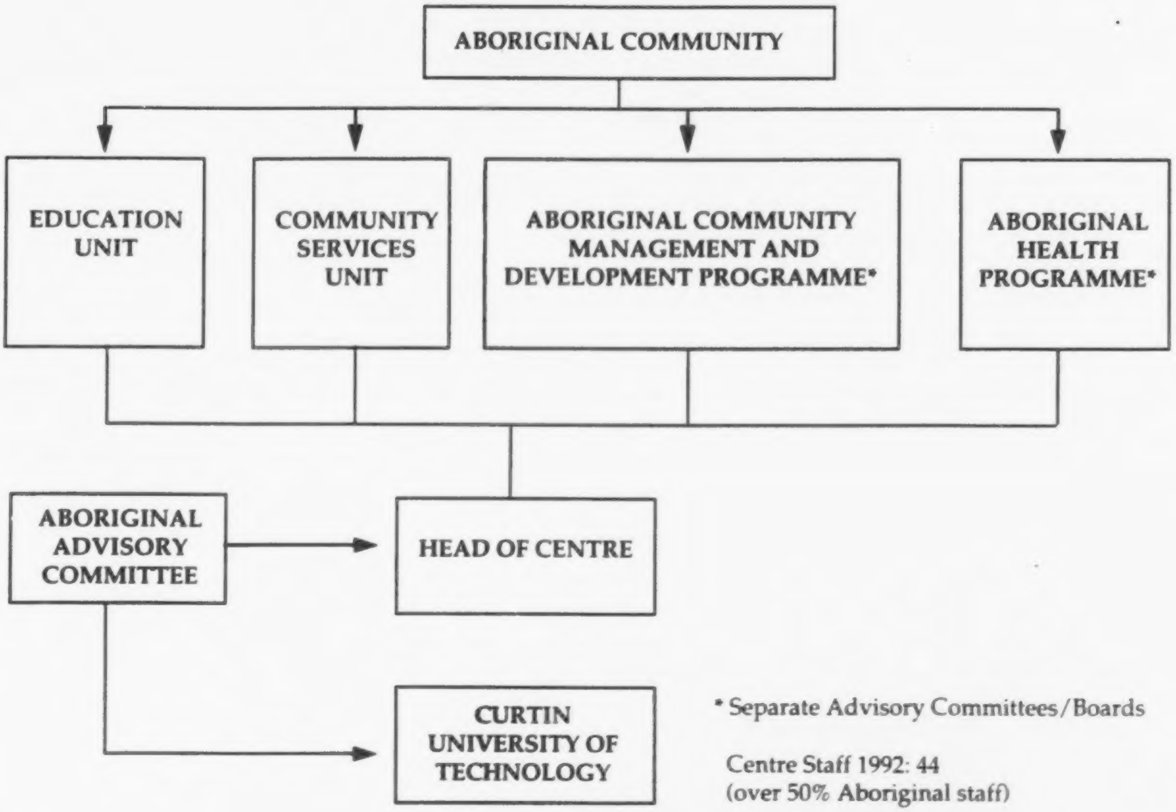
Grogan, Glenis (1992) A Case Study in Curriculum Development: Quiet Revolutionary Approaches! Paper submitted to the National Aboriginal and Torres Strait Islander Higher Education Conference, Hervey Bay, Queensland.

Teaching Learning Group Strategic Directions and Services to Staff (brochure). (nd) Curtin University of Technology, WA.

Appendix

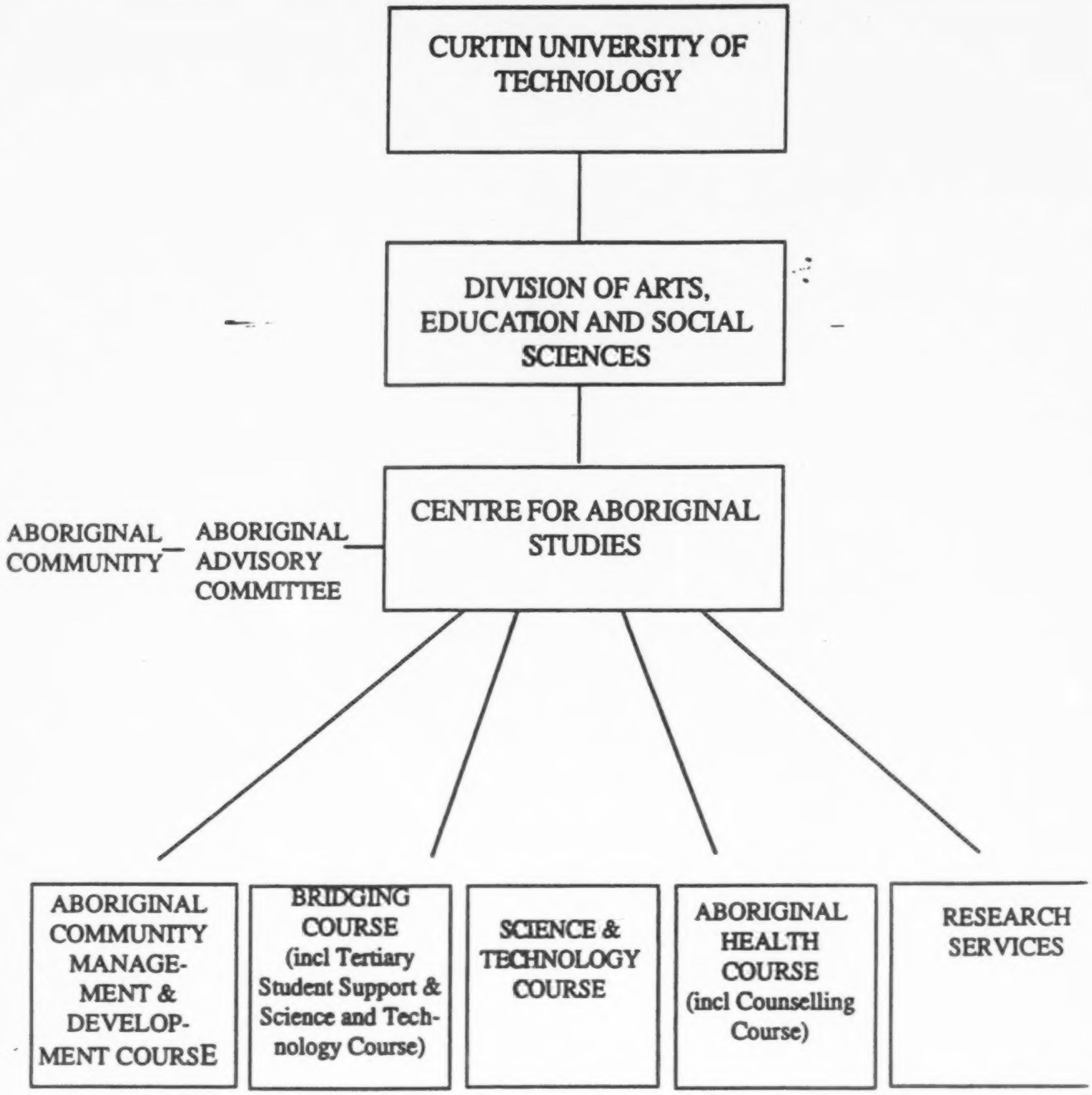
Structure of the Centre of Aboriginal Studies


ABORIGINAL COMMUNITY
EDUCATION UNIT
COMMUNITY SERVICES UNIT
ABORIGINAL COMMUNITY MANAGEMENT AND DEVELOPMENT PROGRAMME*
ABORIGINAL HEALTH PROGRAMME*
ABORIGINAL ADVISORY COMMITTEE
HEAD OF CENTRE
CURTIN UNIVERSITY OF TECHNOLOGY

* Separate Advisory Committees/Boards

Centre Staff 1992: 44
(over 50% Aboriginal staff)

STRUCTURE OF THE CENTRE FOR ABORIGINAL STUDIES


CURTIN UNIVERSITY OF TECHNOLOGY
DIVISION OF ARTS, EDUCATION AND SOCIAL SCIENCES
CENTRE FOR ABORIGINAL STUDIES
ABORIGINAL COMMUNITY
ABORIGINAL ADVISORY COMMITTEE
ABORIGINAL COMMUNITY MANAGEMENT & DEVELOPMENT COURSE
BRIDGING COURSE (incl Tertiary Student Support & Science and Technology Course)
SCIENCE & TECHNOLOGY COURSE
ABORIGINAL HEALTH COURSE (incl Counselling Course)
RESEARCH SERVICES

Curtin University of Technology is divided into six major divisions, four teaching and two non-teaching. The Centre is located in the division of Arts, Education and Social Science.

The Centre has a number of staff who represent Centre issues on various boards and committees within the University. In this way the Centre is able to ensure that the University is aware of the concerns of the Aboriginal community and more able to fulfil its commitment to Aboriginal education.

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NICKY OSBORNE
appendix

CENTRE FOR ABORIGINAL STUDIES

ABORIGINAL COMMUNITY MANAGEMENT & DEVELOPMENT PROGRAM

Course Structure, Outline and Elements

curtin
University of Technology
Perth Western Australia

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ABORIGINAL COMMUNITY [illegible]AGEMENT & DEVELOPMENT PROGRAM
ASSOCIATE DIPLOMA & DEGREE: OVERVIEW COURSE STRUCTURE
Competencies & Assessment

	SEMESTER 1				SEMESTER 2				
	BLOCK 1 10 Days	PDG	WORKSHOP 1 5 Days	PDG	BLOCK 2 10 days	PDG	WORKSHOP 2 5 Days	PDG	BLOCK 3 5days
1ST YEAR	**ORIENTATION:** **YOU YOUR WORK & the COURSE** Competencies 1.5.1, 1.5.2, 1.5.3, 1.5.4, 1.5.5, 1.4.1, 3.4.1, 4.4.1, 4.4.2, 4.4.3, 5.6.1, 5.6.2, 5.6.3 Assessment: Block Participation & Recognition of Current Competence 65 Cr pts	PDG 1	**ISSUES and FACTORS in LOCAL AREA** Competencies 1.3.1, 1.3.2, 1.3.3, 1.3.4, 1.3.5, 3.3.2, Assessment Workshop Process & Assignments 30 cr pts	SEM 1 PDG's 3.3.1	**•ACMDP PRACTITIONER ROLES** •COMMUNITY DEVELOPMENT & ABORIGINAL SELF-DETERMINATION & SETTING the ABORIGINAL AGENDA Competencies 1.4.2, 3.4.2, 3.4.3, 3.4.4, 3.4.5, 3.4.6 1.3.6, 4.3.1,5.6.4, Assessment: Block Participation & Workbooks 45 cr pts	PDG 2	**ABORIGINAL WAYS OF..1** Competencies 1.1.1, 1.1.2, 1.2.1, 1.2.2, 1.2.3, Assessment Workshop Process & Assignment 25 cr pts	SEM 2 PDG's 3.3.3 5 cr pts	**REVIEW ACMD PRACTICE WITHIN SOCIAL & POLITICAL CONTEXTS** Competencies 1.4.3, 3.2.1, 4.3.2, 4.4.4, 5.5.1 Assessment: Block & Workplace Participation : 25 cr pts
[illegible]									
	BLOCK 4 10 Days		WORKSHOP 3 5 Days		BLOCK 5 10 Days		WORKSHOP 4 5 Days		BLOCK 6 5 Days
2ND YEAR Assoc Dip	**PROJECT & PROGRAM PLANNING & IMPLEMENTATION** Competencies 5.5.2, 5.5.3, 5.4.1, 5.4.2, 4.3.3, Assessment : Block Participation 25 cr pts --------------------------- TOTAL ASSESS Semester 3: W/shops,Blocks &PDG's: 50 cr pts Workplace Practice: 50 crpts	PDG 3	**ABORIGINAL WAYS OF... 2** Competencies 1.1.3, 1.2.4 1.2.5, 1.4.4 Assessment: 20 cr pts	SEM 3 PDG's 3.3.4 5 crpts	**PROJECT & PROGRAM IMPLEMENTATION MONITORING & REVIEW** Competencies 5.3.1, 5.1.1, 4.3.4, 5.2.1 Assessment: Block Participation 20 crpts	PDG 4	**SELF - DETERMINATION & SELF - MANAGEMENT** Competencies 4.2.1, 4.2.2, 4.2.3 Assessment 15 cr pts	SEM 4 PDG's 3.3.5 5 crpts	**REVIEW of PROJECT/ ACTIVITIES OWN ROLE & LEARNING** Competencies 5.1.3, 4.1.4 or 3.1.4 Assessment Block Presentation: 10 cr pts --------------------------- TOTAL ASSESS Semester 4: W/Shop, Blocks & PDG's: 50 crpts Workplace Practice: 50 crpts
[illegible]									
	BLOCK 7 10 Days	PDG	WORKSHOP 5 5 Days	PDG	BLOCK 8 10 Days	PDG	WORKSHOP 6	PDG	BLOCK 9 5 Days
3RD YEAR Degree	**ACTION RESEARCH - Getting Started** "Goodness of Fit" of Processes & Outcomes of Projects, Policies, & Programs & Own role Competencies : 2.4 Assessment: 30 cr pts Block 50 cr pts - Workplace Action Research	PDG	**ABORIGINAL WAYS OF... 3** Assessment: 20 crpts	PDG 5 cpts	**REVIEWJNG ORGANISATION DEVELOPMENT/COMMUNITY DIRECTION** •Presenting outcomes of action research •Developing Aboriginal discourse Competencies Assessment: 30 cr pts Blk	PDG	**ACMD PRACTITIONER ROLES & STRATEGIES** •Advanced CD micro -skills (facilitation, collaboration etc) Assessment: 20 crpts	PDG 5 cpts	**•EVALUATION /RESEARCH PRESENTATION** •Aboriginal Theory Building •Review Own ACMD practice Competencies: 2.1 Assessment: 50 cr pts pract (including block presentation)

Please Note:
- PDG's provide an opportunity to clarify and demonstrate concepts , skills and processes covered in blocks and workshops and required in workplace competencies.
- Blocks, Workshops and PDG's are compulsory. Students who miss all or part of the blocks and workshops scheduled will be required to negotiate an alternative process to complete the elements missed. In some cases it may not be possible to meet the course requirements. In such cases students will receive a DNA (did not attend) result and be required to repeat the semester the following year.

COMPETENCY CHART 3- 1995 DRAFT - AS AT: 18 February 1995

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ABORIGINAL COMMUNITY MANAGEMENT & DEVELOPMENT PROGRAM
ASSOCIATE DIPLOMA & DEGREE (1st & 2nd Year only) COURSES

GOAL STATEMENTS

GOAL STATEMENT : 1.0 - ABORIGINAL TERMS of REFERENCE

Demonstrates conscious understanding of Aboriginal society and culture and its broader social and political contexts, and the implications for ways of working as an Aboriginal Community Management and Development practitioner towards positive social change and Aboriginal self - determination.

GOAL STATEMENT: 3.0 - COMMUNITY DEVELOPMENT-PRINCIPLES & PRACTICE

Consciously contributes to the empowerment of Aboriginal people to determine future directions for positive social change using community development principles and practices.

GOAL STATEMENT: 4.0 - POLICY PROCESSES

Consciously contributes to the empowerment of Aboriginal people through participation in policy processes, so as to achieve positive social change.

GOAL STATEMENT: 5.0 - COMMUNITY MANAGEMENT

Consciously contributes to the effective management and control of specified project or activities using appropriate Aboriginal ways to bring about positive social change and improve the well-being of Aboriginal people.

BEST COPY AVAILABLE

ABORIGINAL COMMUNITY MANAGEMENT & DEVELOPMENT PROGRAM
ASSOCIATE DIPLOMA & DEGREE (Ist & 2nd Year only) COURSES

UNITS OF COMPETENCE

UNIT 1.5

Builds picture of self, family, community, work.
and the course

UNIT 1.4

Builds a picture of, and analyses various roles in current situation in local community setting

UNIT 1.3

Identifies and analyses the main factors and historical events which have contributed to the current situation for Aboriginal people in own specified area.

UNIT 1.2

Develops comprehensive understanding of local Aboriginal culture in its broader context to enhance culturally appropriate ways of working

UNIT 1.1

Describes and/or Develops ATR appropriate to own setting to become more conscious of own judgements, decisions and actions

UNIT 3.4

Understands the aims, principles and processes of Community Development approaches and identifies own main ways of working

UNIT 3.3

Understands and Demonstrates Professional CD Skills, Processes and Behaviours to enhance individual and group empowerment in different contexts.

UNIT 3.2

Engages consciously with groups and individuals to facilitate positive change in different contexts.

UNIT 3.1

Consciously participates with groups in building positive relationships, community, and visions for the future.

OPTION 1

UNIT 4.4

Builds a picture of main policies which impact on current situation (self, family, community and work).

UNIT 4.3

Understands and assesses how policies and policy processes affect Aboriginal people in various work contexts, and explores implications for own role as an ACMD practitioner

UNIT 4.2

Analyses key policies and contexts which impact on Aboriginal people, and have implications for own work

UNIT 4.1

Consciously participates in the implementation of projects and the delivery of services to the community in appropriate developmental ways.

OPTION 2

UNIT 5.6

Identifies & analyses Community Management values and principles and relates to own role and organisation

UNIT 5.5

Works out if the project is a good idea: (*Anticipates the consequences of proposed project/activity*)

UNIT 5.4

Uses appropriate strategic and/or project planning methods to assist in effective implementation of project or activity in own context

UNIT 5.3

Implements project plan with others using appropriate skills and group processes

UNIT 5.2

Monitors and reviews the project using ATR, CD and other criteria. *(ie the fit with related tasks/ activities and organisation's / groups direction)* and makes changes as needed

UNIT 5.1

Reviews how well project or main activity has worked using CD, Aboriginal Terms of Reference and other criteria.

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ABORIGINAL COMMUNITY MANAGEMENT & DEVELOPMENT PROGRAM - ASSOCIATE DIPLOMA & DEGREE (Ist & 2nd Year only) COURSE COMPETENCIES

GOAL STATEMENT: 1.0 - ABORIGINAL TERMS of REFERENCE

DEMONSTRATES CONSCIOUS UNDERSTANDING OF ABORIGINAL SOCIETY AND CULTURE AND ITS BROADER SOCIAL AND POLITICAL CONTEXTS, AND THE IMPLICATIONS FOR WAYS OF WORKING AS AN ABORIGINAL COMMUNITY MANAGEMENT AND DEVELOPMENT PRACTITIONER TOWARDS POSITIVE SOCIAL CHANGE and ABORIGINAL SELF DETERMINATION.

COMPETENCE UNIT 1.1 Describes and/or develops Aboriginal Terms of Reference appropriate to own setting to become more conscious of own judgements, decisions and actions	**ELEMENT 1.1.1** Describes Aboriginal Ways in local setting to become more conscious of own criteria for decisions and actions WORKSHOP 2	**ELEMENT 1.1.2** Identifies the tensions and *overlaps* between and *within* ATR and CD and Community Management values and principles and develop strategies to achieve best processes and outcomes WORKSHOP 2 *relates to 3.2.3*	**ELEMENT 1.1.3** Identifies and defines appropriate ways of working that recognise and/or reconcile Aboriginal & Community Development principles and values, within the ethical standards of ACMD practice WORKSHOP 3			
COMPETENCE UNIT 1.2 Develops comprehensive understanding of local Aboriginal culture in its broader context to enhance culturally appropriate ways of working	**ELEMENT 1.2.1** Explores Aboriginality, heritage, culture and identity and considers implications for own work WORKSHOP 2	**ELEMENT 1.2.2** Identifies and describes key aspects of local Aboriginal culture WORKSHOP 2	**ELEMENT 1.2.3** Identifies the diversity and commonalities that exist in Aboriginal cultures and considers implications for own work WORKSHOP 2	**ELEMENT 1.2.4** Analyses the influence of Aboriginal and other cultures on own work group, community and organisation *relates to 1.4.3* WORKSHOP 3	**ELEMENT 1.2.5** Identifies existing power relations in local groups, community structures and organisations and assesses implications for positive change. WORKSHOP 2	
COMPETENCE UNIT 1.3 Identifies and analyses the issues facing, and situation of, Aboriginal people in the local region, taking into account the main factors and historical events which have ontributed to the current situation	**ELEMENT 1.3.1** Collects and presents information to build a comprehensive [illegible] of local region WORKSHOP 1	**ELEMENT 1.3.2** Identifies and analyses the main historical events within Australia which have [illegible] the current situation for Aboriginal people WORKSHOP 1	**ELEMENT 1.3.3** Identifies and analyses the major Acts and Policies which have impacted [illegible] the current situation for Aboriginal people WORKSHOP 1	**ELEMENT 1.3.4** Reflects on and understands the ways in which the past, and present history and experience of [illegible] people in local region has implications for own work WORKSHOP 1	**ELEMENT 1.3.5** Carries out analysis of current situation, and implications for Aboriginal people in the region and identifies the potential as a ACMDP professional community to [illegible] change *relates to [illegible] & and leads to 4.3.1* WORKSHOP 1	**ELEMENT 1.3.6** Examines the values and assumptions underlying the structures and institutions within the Australian political systems and considers the implications for Aboriginal people *relates to 2.4.2 & leads on to 4.3.2* BLOCK 2
COMPETENCE UNIT 1.4 Builds a picture of and analyses various roles in current situation in local community setting	**ELEMENT 1.4.1** Builds a picture of own roles in family, community, and work settings BLOCK 1	**ELEMENT 1.4.2** Identifies and considers implications of organisation and community values and attitudes within local community contexts BLOCK 2	**ELEMENT 1.4.3** Identifies and reflects on own values and attitudes about work, community, family and other social contexts BLOCK 3	**ELEMENT 1.4.4** Examines ways in which aspects of roles in family, community and work conflict with and, or complement each other WORKSHOP 3		
COMPETENCE UNIT 1.5 Builds picture of self, family, community, work and the course	**ELEMENT 1.5.1** Briefly describes the current situation of Aboriginal people in own area BLOCK 1	**ELEMENT 1.5.2** Builds picture of own positions in family, community, and work BLOCK 1	**ELEMENT 1.5.3** Explores what it means to be an Aboriginal Community Management and Development Practitioner *relates to 3.4.1,3.4.2 & 5.6.1* BLOCK 1	**ELEMENT 1.5.4** Explores introductory aspects of working in cross-cultural contexts and the implications for own work BLOCK 1	**ELEMENT 1.5.5** Explores concepts, processes and principles of ACMDP course and works out ways to manage work and study BLOCK 1 & ASSIGNMENT	

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GOAL STATEMENT: 3.0 - COMMUNITY DEVELOPMENT PRINCIPLES & PRACTICE

CONSCIOUSLY CONTRIBUTES TO THE EMPOWERMENT OF ABORIGINAL PEOPLE TO DETERMINE FUTURE DIRECTIONS FOR POSITIVE SOCIAL CHANGE USING COMMUNITY DEVELOPMENT PRINCIPLES AND PRACTICES.

COMPETENCE UNIT 3.1	ELEMENT 3.1.1	ELEMENT 3.1.2	ELEMENT 3.1.3	ELEMENT 3.1.4
Consciously participates with group/s in building: positive relationships, community, and visions for the future.	Works with group to develop and implement strategies in CD ways to deal with current issues and concerns. *relates to & builds on W/Shop 3* WORKPLACE - 2nd Year	Works to maximise group participation and to develop and maintain cooperative ways of working. *relates to & builds on W/Shop 3* WORKPLACE	Works with group to build a vision and plans ways to get there or to implement existing plans and review vision, as necessary. WORKPLACE	Reflects on changes in group's situation since own involvement in CD process & reviews how well the CD processes have contributed to the empowerment of, and positive outcomes for the group. FOLIO, JOURNAL & BLOCK 6

At the beginning of second year reflect on own work context and main ways of working and choose most appropriate course direction:

OPTION 1 -->3 area
15 core CD &13 core Policy elements *& elements 3 .1.1 to 3.1.4*

OR

OPTION 2--> 4 area
13 core Policy & 15 core CD elements *& elements 4 .1.1 - 4.1.4*

COMPETENCE UNIT 3.2	ELEMENT 3.2.1	ELEMENT 3.2.2	ELEMENT 3.2.3	ELEMENT 3.2.4
Engages consciously with groups and individuals to facilitate positive change in different contexts.	Analyses main work contexts, and main ways of working and judges the extent to which they meet the needs of the community and critical reference group/s, and fit with ACMD ethics principles and practice *[illegible]* BLOCK [illegible]	Identifies project/activity and negotiates most appropriate role and processes with relevant groups and chooses course direction. *relates to and builds on 6.4* WORKPLACE	Enacts strategies to overcome obstacles to working developmentally in project or program implementation *relates to strategies identified at 4.3.4* WORKPLACE	Works with relevant group to build and analyse pictures of the situation, and prioritise issues and concerns. *relates 1.3.2* JOURNAL & WORKPLACE

COMPETENCE UNIT 3.3	ELEMENT 3.3.1	ELEMENT 3.3.2	ELEMENT 3.3.3	ELEMENT 3.3.4	ELEMENT 3.3.5
Understands and Demonstrates Professional CD Skills, Processes and Behaviours to enhance individual and group Empowerment in different contexts.	Establishes and maintains professional networks and relationships to enhance ACMD skills and practice SEMESTER 1 PDG	Understands the importance of, and uses group processes and skills to build and analyse a shared picture of current situation WORKSHOP 1	Participates in & reflects on importance of group process for individual and group empowerment. SEMESTER 2 PDG	Understands factors which influence group behaviour and culture and identifies strategies to create a positive group culture in work and the course relates to ([illegible]) SEMESTER 3 PDG	Contributes to individual and group empowerment through the facilitation of positive group interaction in work and course SEMESTER 4 PDG

COMPETENCE UNIT 3.4	ELEMENT 3.4.1	ELEMENT 3.4.2	ELEMENT 3.4.3	ELEMENT 3.4.4	ELEMENT 3.4.5	ELEMENT 3.4.6
Understands the aims, principles and processes of Community Development approaches and identify main ways of working	Explores introductory concepts of community development and their relevance to current role/s and contexts. BLOCK 1	Explores the values, principles and ethics of Community Development as professional practice. *relates to 1.5.1* BLOCK 2	Demonstrates knowledge and understanding of how core principles and values of Community Development relate to Aboriginal Self-Determination BLOCK 2	Demonstrates an understanding of different community development approaches, and ways of working developmentally and relates them to own context and ways of working. BLOCK 2	Identifies the factors which constrain or enable ability to enact community development principles in current roles. *relates to [illegible]* BLOCK 2	Identifies own behaviours /role relationships which constrain and enable ability to enact CD principles in current work BLOCK 2

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ABORIGINAL COMMUNITY MANAGEMENT & DEVELOPMENT PROGRAM - ASSOCIATE DIPLOMA & DEGREE (Ist & 2nd Year only) COURSE COMPETENCIES

GOAL STATEMENT: 4.0 - POLICY PROCESSES

CONSCIOUSLY CONTRIBUTES TO THE EMPOWERMENT OF ABORIGINAL PEOPLE THROUGH PARTICIPATION IN POLICY PROCESSES, SO AS TO ACHIEVE POSITIVE SOCIAL CHANGE.

COMPETENCE UNIT 4.1
Participates in the implementation of policies and the delivery of services to the community in appropriate, developmental ways in own setting.

ELEMENT 4.1.1
Identifies and addresses external obstacles to Aboriginal input into, participation in, and/or control of the implementation process in current program(s)
relates to & builds on W/Shop 3
WORKPLACE

ELEMENT 4.1.2
Identifies and, where appropriate, addresses internal obstacles to effective implementation in work and community contexts
relates to & builds on W/Shop 3
WORKPLACE

ELEMENT 4.1.3
Demonstrates conscious involvement in the policy process with own community, organisation or group to increase chances of program/projects success.
WORKPLACE/JOURNAL/FOLIO

ELEMENT 4.1.4
Reviews and explains or justifies how own role in policy processes contributes to positive social change and fits with ACMD principles
FOLIO, JOURNAL & BLOCK 6

At the beginning of second year reflect on own work context and main ways of working and choose most appropriate course direction:

OPTION 1--> 3 area
15 core CD & 13 core Policy elements *& elements 3 .1.1 - 3.1.4*

OR

OPTION 2--> 4 area
13 core Policy & 15 core CD elements *& elements in 4 .1.1 - 4.1.4*

COMPETENCE UNIT 4.2
Analyses key policies and contexts which have implications for Aboriginal people and own work

ELEMENT 4.2.1
Examines policies of Self-Determination and Self-Management and implications for Aboriginal people
WORKSHOP 4

ELEMENT 4.2.2
Examines how structures and processes affect the implementation of Self-Determination & Self-Management policies and programs
WORKSHOP 4

ELEMENT 4.2.3
Identifies implications of policies of Self-Determination & Self-Management for main reference group/s and work with relevant people/groups to attempt to make positive changes
WORKSHOP 4 & WORKBOOK

COMPETENCE UNIT 4.3
Understands and assesses how policies and policy processes affect Aboriginal people in various work contexts, and explores implications for own role as an ACMD practitioner

ELEMENT 4.3.1
[illegible] dynamics (power) involved in getting important issues on the agenda in different contexts
relates to 3.2.[illegible]
BLOCK 2

ELEMENT 4.3.2
[illegible] relationship between the organisation, community and broader political contexts in which policies are made and implemented
builds on 1.2.8
BLOCK 3

ELEMENT 4.3.3
[illegible] policy, program and project implementation and relates to own situation
BLOCK 4

ELEMENT 4.3.4
Analyses & identifies [illegible] improve the match between the goals, strategies & objectives of key policy, organisation / group direction and project plan
(relates to 5.2.3, 5.5.1)
BLOCK 5

ELEMENT 4.3.5
Describes and analyses the main factors affecting own implementation context, and identifies strategies to create a positive environment
(enact at 3.2.3 and/or 5.3.2;5.33)
WORKPLACE

ELEMENT 4.3.6
Analyses & Reviews how policies affect project or activity and develops strategies to deal with issues and problems throughout the implementation process
(relates to 4.3.3,4.3.4 , 5.3.3)
WORKPLACE/JOURNAL

COMPETENCE UNIT 4.4
Builds a picture of main policies which impact on current situation (self, family, community and work).

ELEMENT 4.4.1
Understands introductory concepts about policy and policy processes and their relevance to own work and community setting.
BLOCK 1

ELEMENT 4.4.2
Considers the key policies which affect or are affected by [illegible]
BLOCK 1 relates to 4.4.4

ELEMENT 4.4.3
Describes, explores and locates own role in the policy process and own context
BLOCK 1

ELEMENT 4.4.4
Examines key policies in current work and demonstrates understanding of how guidelines and procedures can constrain and/or enable community development
(relates to and builds on policies in 4.4.2)
Links Block 2 and Block 3
WORKPLACE & ASSIGNMENT-1st Yr 2nd Sem

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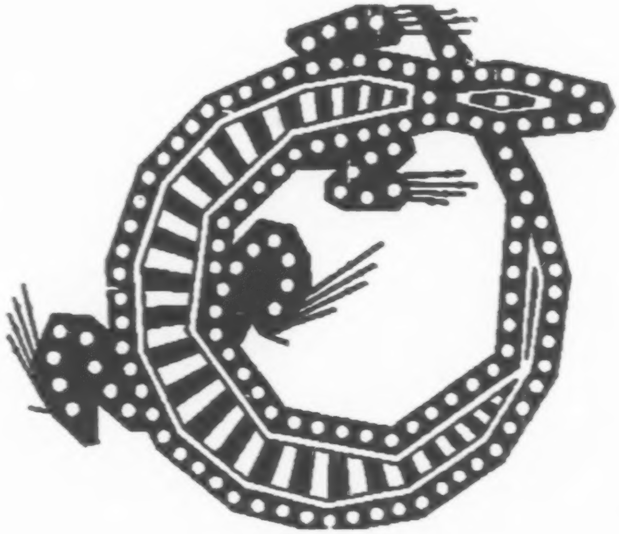
Aboriginal Community Management & Development Program

STUDENT HANDBOOK

1995



Name: ____________________

Year: ____________________

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1995 ACADEMIC CALENDAR - ABORIGINAL COMMUNITY MANAGEMENT & DEVELOPMENT (ACMDP)

	JAN	FEB	MARCH	APRIL	MAY	JUNE	JULY	AUGST	SEPT	OCT	NOV	DEC	
SUND	1									1			SUND
MOND	2				1 W			B		2			MOND
TUES	3				2 K			1 L		3			TUES
WED	4	1	1		3 S			2 O		4	1		WED
THURS	5	2	2 BLOCK		4 H	1		3 C		5	2		THURS
FRID	6	3	3		5 P	2		4 K	1	6	3	1	FRID
SAT	7	4	4	1	6	3	1	5	2	7	4	2	SAT
SUND	8	5	5	2	7	4	2	6	3	8	5	3	SUND
MOND	9	6	6	3 V	8	5 V	3	7	4 V	9	6	4	MOND
TUES	10	7	7	4 I	9	6 I	4	8	5 I	10	7	5	TUES
WED	11	8	8	5 S	10	7 S	5	9	6 S	11	8	6	WED
THURS	12	9	9	6 I	11	8 I	6	10	7 I	12	9	7	THURS
FRID	13	10	10	7 T	12	9 T	7	11	8 T	13	10	8	FRID
SAT	14	11	11	8	13	10	8	12	9	14	11	9	SAT
SUND	15	12	12	9	14	11	9	13	10	15	12	10	SUND
MOND	16	13	13	10	15	12	10	14	11	16 F	13 B	11	MOND
TUES	17	14	14	11	16	13	11	15	12	17 I	14 L	12	TUES
WED	18	15	15	12	17	14	12	16	13	18 E	15 O	13	WED
THURS	19	16	16	13	18	15	13	17	14	19 L	16 C	14	THURS
FRID	20	17	17	14 E	19	16	14	18	15	20 D	17 K	15	FRID
SAT	21	18	18	15	20	17	15	19	16	21	18	16	SAT
SUND	22	19	19	16 A	21	18	16	20	17	22	19	17	SUND
MOND	23	20 ** B	20	17 S	22	19	17	21	18	23 V	20	18	MOND
TUES	24	21 L	21	18 T	23	20	18	22	19	24 I	21	19	TUES
WED	25	22 O	22	19 E	24	21	19	23	20	25 S	22	20	WED
THURS	26	23 C	23	20	25	22	20	24	21	26 I	23	21	THURS
FRID	27	24 K	24	21 R	26	23 ***	21	25	22	27 T	24 ***	22	FRID
SAT	28	25	25	22	27	24	22	26	23	28	25	23	SAT
SUND	29	26	26	23	28	25	23	27	24	29	26	24	SUND
MOND	30	27	27 F	24	29 F	26	24 ** B	28 F	25 W	30	27	25	MOND
TUES	31	28	28 I	25	30 I	27 FLD	25 L	29 I	26 K	31	28 FLD	26	TUES
WED			29 E	26	31 E	28 VISIT	26 O	30 E	27 S		29 VISIT	27	WED
THURS			30 L	27	L	29	27 C	31 L	28 H		30	28	THURS
FRID			31 D	28	D	30	28 K	D	29 P			29	FRID
SAT				29			29		30			30	SAT
SUND				30			30					31	SUND
MOND							31						MOND

** = Beginning of semester, *** = End of semester
(Curtin university Easter Holdiays : 14 - 21 April, 1995)

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ABORIGINAL COMMUNITY MANAGEMENT & DEVELOPMENT PROGRAM 1995 SCHEDULE

ON CAMPUS ORIENTATION/STUDY BLOCK 1	**20 FEB - 3 MARCH**
1st Field visit	27MARCH - 7 APRIL
Last day for withdrawal from Units without HECS Fee	31MARCH
Last day to withdraw ~~for~~ 1st semester without Fail result with penalty	30APRIL
2nd Field visit	29 MAY - 9 JUNE*
Workshop	1 MAY - 5 MAY
BLOCK 2	**24 JULY - 4 AUGUST**
3rd Field visit	28 AUGUST - 8 SEPT
First Semester Ends	23 JUNE
4th Field visit	10 OCT - 2 OCT.*
Last day to withdraw from Units without HECS fee	3 AUGUST
Workshop	25 SEPT - 29 SEPT.
Last day to withdraw ~~for~~ 2nd semester without Fail result	29 SEPT
BLOCK 3	1 NOV - 17 NOV
Second Semester Ends	24 NOV

* Students will need to be available to meet for aproximately a half-day during these visit times. Assessment is ongoing through blocks, workshops, and field visits each semester. All work must be submitted by due date. In severe circumstances beyond the control of students, alternative dates for submission of outstanding work may be negotiated only with the approval of lecturing staff and/or the course controller.

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INTRODUCTION

Welcome to the Curtin University of Technology Aboriginal Community Management & Development Program (ACMDP). We hope you will find your study time to be a rewarding and enjoyable experience. This handbook provides some background information about the course and the Centre for Aboriginal Studies at Curtin. It also outlines general policies of the program and methods of assessment, staff and student responsibilities, and general University information. You will find it useful to refer back to this handbook throughout your Associate Diploma or Degree - we strongly recommend that you read it carefully and keep it handy to refer back to when necessary.

THE CENTRE FOR ABORIGINAL STUDIES

The Aboriginal Community Management & Development Program is part of the Centre for Aboriginal Studies. The Centre was formally established in 1983, although it has been operating since 1974.

The principles upon which the Centre is based are: recognition of the need for positive action to redress the educational neglect of Aboriginal people in the tertiary sector, to make this education culturally appropriate, and generally to create new ways of learning and working for the benefit of all people.

The Centre negotiates its mandate through the direction and co-operation of the many Aboriginal communities throughout WA. Through the establishment of an overall Centre advisory and other committees the Centre strives to be responsive to the needs of the Aboriginal communities. Its driving force is the common purpose and the over-riding concern for Aboriginal empowerment and consequent social change.

The philosophy of the Centre guides all areas operating now and planned for the future. These areas include:

- Aboriginal Community Resource and Development Unit (ACRAD)
- Education Unit, including
    - Bridging course
    - Tertiary student support
    - Science and Technology Course
    - Elective Aboriginal Studies units
- Aboriginal Community Management & Development
    - Associate Diploma & degree courses
- Aboriginal Health courses, including
    - Counselling Course

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THE ABORIGINAL COMMUNITY MANAGEMENT AND DEVELOPMENT PROGRAM

The Aboriginal Community Management & Development Program (ACMDP) commenced in 1989 as a result of extensive consultation with Aboriginal communities, organisations and government departments. Requests were made to the Centre to provide an Associate Diploma and Degree course in Community Management and Community Development in addition to the short courses and workshops that are conducted through the ACRAD unit (formerly known as Community Services Unit). It was recognised that a more culturally appropriate and integrated approach was needed to provide Aboriginal people with access to education and training in community management and development.

Philosophy of the Program

The development of the ACMDP is consistent with the broad aims of the Centre, the University's commitment to Aboriginal education, and the needs expressed by Aboriginal people employed in government departments and working in Aboriginal community and organisational settings.

The provision of such a course is based on the assumption that Aboriginal people have the right to determine their future directions, to influence the development and implementation of policies that affect their lives, and to have equal access to economic, employment and education opportunities without threat to Aboriginal social and cultural values.

These sentiments are very much in line with both State and Federal Government policies on education and employment, and are legislated for in ATSIC. Furthermore, these stand as the major goals of the course and encompass _what_ the students actually _do_ to pass the course.

Aims of the Program

1. To further Aboriginal self-determination and self-management
2. To further the knowledge and competence required by Aboriginal people to assume important roles in the community and other sectors
3. To further an understanding and ethical practice of Aboriginal community development

COURSE DESIGN

The Aboriginal Community Management and Development courses are designed for people who are working in management, administrative, leadership and community development positions. The courses aim to increase your knowledge, skills and self-understanding to become more effective in what you do, as well as to recognise and credit the knowledge, skills and understandings Aboriginal people bring to the courses.

There are a number of principles which have guided the ongoing development of the ACMDP. The most important of these are:

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- individual and group empowerment
- positive social change
- self-directed learning
- recognition and respect for the cross-cultural knowledge and understanding required to be an effective practitioner
- the belief that learning is more effective when it is relevant to the student's own reality (ie workplace and community)

Together the above principles provide the basis for both the design and delivery of the course, the roles carried out by staff, and the teaching and assessment approaches used.

Because the courses are block-release and competency-based, they provide learning opportunities both on-campus and off-campus in work and community settings. This gives you an opportunity to apply the concepts and skills you have learned in the study blocks and workshops, to actual problems and challenges faced in the real life situations you find within your work and community settings. It also enables you to experience various learning processes, which include large and small group participation as well as one-to-one learning.

The design of the program has been developed to meet diverse learning needs of students as well as full-time course requirements of the university. But importantly, it also aims to achieve the main principles of the course design outlined above.

COURSE REQUIREMENTS

The ACMD program is a recognised fulltime course delivered both on and off campus. As such students are required to attend 8 weeks of course contact each year. The mode of delivery over the academic year is made up of the following:

On campus Study Blocks 2 x 2 weeks, 1 x 1 week	=	25 days
Workshops 2 x 1 week,	=	10 days
Onsite Teaching & Assess Visit 6 x 1/2 day	=	3 days
Off campus Professional Development Groups (4 x 1/2 day)	=	2 days
TOTAL	=	40 days/8weeks

Please note: The above attendance requirements at blocks, workshops, professional development groups and onsite visits are equivalent to 8 weeks study leave or 5 hours per week over a year. This is in line with the Public Service study award for employees and is recognised by most Aboriginal community organisations.

For more information about the course structure and requirements refer to the "Course Structure, Outline and Elements" document.

ONSITE ASSESSMENT AND TEACHING VISITS

These visits provide an opportunity for academic field support staff to revise concepts and skills covered in blocks and workshops, carry out on-site assessment and provide feedback related to specific areas of competence.

During, field visits learning generally takes place through discussion of real projects,

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activities, or issues and concerns that students are currently working on or plan to work on in the near future. Onsite visits, because of their one-to-one nature, are also an ideal opportunity for you to plan out individual learning paths with staff.

It is important that you negotiate with your employers to be available to meet with ACMDP staff two times a semester for approximately half a day each visit, within the dates set out below. Academic field support staff from the ACMDP will arrange to visit with you in the workplace or community setting. To assist us with planning these visits it is important to plan with us well in advance if you are unlikely to be available throughout the scheduled times, or to indicate the most convenient times for you within the travel periods. Due to time and resource constraints, if you are unable to meet at a negotiated time, it cannot be guaranteed that staff will be able to visit at an alternative time. These visits are all within the university academic year, so as enrolled full-time students you are expected to be available for visits and to arrange leave etc around these dates. The times allocated for field visits in 1995 are as follows:

Visit 1 - 27 March - 7 April
Visit 2 - 29 May - 9 June
Visit 3 - 28 August- 8 September
Visit 4 - 16 October - 27 October

To ensure you get the most out of these visits it is important to have available any relevant information related to the project or activity you wish to discuss. You should also have a file with any work you have had assessed which may need following up on or you may have some questions about.

Additional Support

The ACMD program has developed over time to ensure that the course & structure and the support offered by staff will enhance the likely success of students enrolled in the course. However some students have found it helpful to their study to establish other ways to maximise the support they receive as a student in the program

There are many ways this can occur among students and with other relevant people. These include:

* networking with other students in the same regions, in similar jobs, or with those who have similar concerns;
*extending the concept of the professional development groups to work in pairs or small groups on a more regular basis;
*establishing mentor or trainer support in the workplace or community setting;
*keeping regular phone and fax contact with relevant Curtin staff.

All these approaches reflect the principles of self-directed learning and are strongly encouraged by all ACMDP staff.

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Tutor support
Some students may experience difficulty with a particular aspect or discipline area of the course. In such instances students can request additional tuition. Please note that to qualify for additional tutor support certain conditions need to be met and the following procedures (which are in line with DEET tuition guidelines) complied with.

First, you will need to obtain a tutor request form from ACMDP staff, and state in writing why you feel you need additional tuition and, where possible, nominate someone who you think has the appropriate qualifications and skills to be your tutor. Second, ACMDP staff also have to assess your needs and provide confirmation on the same request form. At this point ACMDP staff will interview the prospective tutor, provide information about the program, and make necessary arrangements for a tutor contract to be drawn up.

Once tuition has commenced a tuition form needs to be maintained which outlines what took place within each session. This has to be dated and signed by both you and the tutor after each tutorial and submitted to Curtin. If this is not done the tutor will not receive regular payment.

Mentor or Employer/Trainer Support
Research about adult education, learning in the workplace and professional development for managers, shows that people tend to be more motivated and successful when they have someone to provide support, feedback, advice etc. Mentoring does not have to be a formalised program, in many cases it occurs informally. What really matters is the nature of the relationship - that it is equal but supportive, guiding but not directing or authoritative. People who accept the role of mentor/trainer need both the skills and willingness to assist others in their learning process.

It is worthwhile reflecting on your own situation:
- is there someone at work that may already play a mentoring role with you; if so, can you involve them more in your learning in the course?
- if you are in a trainee position are you comfortable questioning or obtaining support from your supervisor, or is it strictly a trainer/trainee relationship?

Although we cannot formally negotiate these roles with employers, program staff are available to talk this idea through with you and someone in the workplace if you wish.

ACADEMIC REQUIREMENTS OF THE PROGRAM AND CURTIN

The University year is divided into two semesters. To pass each semester you need to gain 100 credit points (full-time load) from assessment of your work in the program. As you will see in the "Course Structure, Outline and Elements" document the course is structured so that the Associate Diploma is made up of 80 elements worth 5 credit points (total 400 credit points) and the Degree has 120 elements (total 600 credit points).

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ASSESSMENT

Assessment in the course can be gained by:

1) Attendance and active involvement in process at blocks and workshops

Many of the learning objectives of the course are met by attendance and involvement in the group processes at blocks and workshops.

2) Assignments/workbooks

Assignments and workbooks are usually associated with a block or workshop and involve applying the concepts explored to situations that you are faced with in your work or community.

3) Learning contracts

Learning contracts are a means of planning how to achieve specific learning needs you have identified and negotiated with staff. We will be able to give direction and feedback as to how successful demonstration of competence can be shown.

4) Field visits

As already mentioned staff will visit you in the field. One of their jobs is to be able to point out things that you are doing that could be assessed in the field.

5) Journals/Diaries

Keeping a journal or a diary is an effective way of keeping a record of things that may be useful for assessment or follow-up, and for your own reflection and analysis of situations and how you have dealt with them. Journals will be required for certain areas of assessment in the course.

For more detailed information on assessment see the "Course Structure, Outline and Elements" document.

Supplementary or Deferred Results

We recognise that certain circumstances such as family and work pressures, serious illness or isolation can hinder your progress through the course. If such circumstances are brought to our attention the situation can be assessed and where it is warranted your results may be put on hold to give you time to submit sufficient work to gain the required credit points. You may request a 'supplementary' or in serious circumstances 'deferral'. Deadlines for work to be submitted apply to both these categories. For a 'deferral' students need to fill out an "Application for Deferred Examinations" form and submit it to the Co-ordinator of the ACMDP.

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Deadlines for work to be submitted for assessment for each semester are shown on the schedule on page 3. These deadlines need to be met so that results can go through the Board of Examiners and be available by the University's deadline for results to be recorded on your academic record.

For an Associate Diploma to be conferred students need to gain 400 credit points across the competency and sub-competency areas as set out in the course curriculum. For a Degree to be conferred students need to gain 600 credit points as set out in the competency and sub-competency areas in the course curriculum.

Students can pass with a distinction in the three-year Degree program. Criteria will be based on a student operating at distinction level during the course, across all competency areas.

Course Transfer

Students enrolled in the Associate Diploma (135) may apply to transfer to the Degree course (140) after successful completion of the first year of the course. Alternatively, you may apply to transfer to the Degree at the end of your second year. If successful you are required to forfeit your Associate Diploma award.

It is important to note that acceptance into the Degree program is not automatic. Assessment of entry into the degree will be based on student self assessment, a referee report from their field support and an interview with two staff. A decision will then be made on the basis of meeting the course criteria.

Re-admission to ACMDP

The ACMD program is now in its sixth year of operation and has many more applications for admission each year than there are places available. Therefore if for any reason you withdraw or wish to defer your study until a later time, re-admission to the program cannot be guaranteed. Consideration of your application will be based on your previous academic record in the program, and a brief written submission seeking re-admission to the course. If your academic record includes fail, supplementary or deferred results, or conditional standing for poor academic performance, then your written submission will need to outline reasons why you were unable to meet the course requirements previously, and why you believe your future academic performance is likely to be more successful.

You may request a copy of an Application for Re-admission Form if you prefer. Your request should be submitted to the Academic Co-ordinator for consideration by the Board of Examiners no later than December 1 of the year prior to your recommencement. If your application for re-admission is successful you will need to lodge an application for re-enrolment with the University Admissions office before the deadline later in December.

'Excluded Student' status

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If you fail to pay your course amenities fee or a parking fine you have incurred on campus you will become an excluded student which means you will not be enrolled or entitled to receive your results or graduate until you pay the fine and have the exclusion lifted. To remove the exclusion on your record you will be required to pay the outstanding debt and an additional fee of $50.00. Please make sure you have paid any outstanding course fees or library or parking fines, and keep a receipt of these payments.

STUDENT AND STAFF RESPONSIBILITIES

The design and structure of the ACMDP is different from most other courses offered on-campus. This presents both staff and students with a unique and exciting challenge.

Because those enrolled in the program are adult learners there is a need to respect the fact that both staff and students have valuable knowledge, understandings and experience to contribute. Also the fact that students and staff find themselves brought together at residential settings means it is important to recognise that fairly challenging demands are made on students and staff which would not normally be found in most study ventures. This places an added responsibility on staff and students to be clear about each other's roles and responsibilities.

There is a need to recognise this and realise also that staff and students have different roles in the program and that on some occasions rights that apply to staff do not apply to students and vice versa. For example staff attend these blocks and workshops as part of their job and as such are accorded the rights and awards that any member of staff is entitled to. In contrast, under DEET guidelines for residential study, as a student you should not come to blocks and workshops expecting the same rights and awards that you may be entitled to in your job.

Student responsibilities

ACMDP students are expected to:

Learning:

- As adult learners students must accept that the major responsibility for learning rests with you. If, for example, you are unable to attend a study block then you need to negotiate alternative ways to carry out learning and assessment. In some cases it may mean extending the duration of study by one or two semesters.

- Identify and obtain resources above and beyond as well as these those provided by ACMD staff. Remember that "resources" are not just books; they can be community members, members of organisations etc.

- Share ideas with other students where applicable and be tolerant of other students' views, even if you do not agree with them. ACMDP staff value the opinions of all students equally.

Be respectful of the rights of other students:

- Be on time for lectures and activities during blocks and workshops. Lecturers will begin at the scheduled commencement time and will not be obliged to go over introductory material for latecomers as this is disruptive for the rest of the group.

- Attend all days of study blocks (unless illness or other severe circumstances exist). Please note: under DEET guidelines travel/meal allowance is only paid for days that you attend a

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block release.

- Observe local Aboriginal protocols when attending workshops in Aboriginal communities

- Complete the requirements of learning contracts as negotiated with lecturing and field staff. Initiate learning contracts if you feel it is appropriate.

- Ensure that you have submitted work on time and with appropriate cover sheet and explanatory information, eg give a context such as your role in a project, at a meeting etc.

Administrative:

- University students are bound to what can be seen as very stringent university statutes, rules and regulations. Any breaches of these can lead to results being withheld or exclusions. Non-payment of course fees, parking and library fines are common examples.

- Keep photocopies of work submitted, in case they are mislaid in the post etc.

- Advise Curtin and the ACMDP of change of address, withdrawal from the course etc.

- Advise ACMDP of other changes in circumstances which may affect your ability to meet course requirements.

- Draw to the attention of lecturers and tutors situations which could cause problems for you in completing your studies in any way. Try not to put this off as things may not be as bad as they appear to you at first.

- Take responsibility to organise student barbecues, social occasions, meetings and functions.

Off-Campus/Workplace

- Notify staff if you are unable to keep field appointments well in advance. While we recognise that unplanned things come up for students and cancellations are sometimes unavoidable, students need to make every attempt to arrange alternative appointments or risk missing out on learning and assessment opportunities.

- Inform employers or other appropriate people of dates for workshops & blocks in advance

- Negotiate with employers ways of completing learning contracts where necessary.

Staff responsibilities

ACMDP staff recognise a responsibility to:

- Maintain a professional relationship with students at all times.

- Support, encourage and provide direction in your studies.

- Provide lectures, workshops, activities, resources and experience relevant to the students' learning areas.

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- Be on time and properly prepared for blocks and workshop sessions.

- Recognise and respect the confidentiality of personal and professional information shared by students.

- Encourage students to publish their ideas and promote these among other Aboriginal people and the non-Aboriginal sector

- Acknowledge student contribution to the course, particularly where the information is new or original research by a student or students.

- Work in conjunction with students, to formulate relevant learning contracts which are directly useful to the student, as well as covering vital content as demanded by the competency area at a Diploma or Degree level.

- Inform students of their progress in the course.

- Inform students of any changes in DEET policies that have implications for students, for example: tutor arrangements, living allowances etc.

ETHICAL CONSIDERATIONS FOR STUDENTS AND STAFF

- All staff involved in this program respect the right of ***confidentiality*** and undertake not to divulge student information to anybody outside the program. Often only you and the lecturer assessing your work will be the ones who discuss these things.

- Students are also expected to respect the confidential nature of discussions undertaken in blocks and workshops and, as with staff, undertake not to divulge this information to others outside the classroom situation.

STUDENT REPRESENTATIVES & STUDENT MEETINGS

As a group of students you will nominate a representative for your particular 'intake'. No formal processes have been set in place by ACMDP staff as to how this person is nominated; it is up to you as a student body to organise this. The purpose of having a student representative is to ensure that each intake of students can represent itself on issues of concern and interest, operations and outcomes and are kept informed of any changes. Student representatives are expected to feedback any information to the student group and to provide advice on student matters to the coordinator when requested. Student representatives can also raise and address student concerns with the program coordinator.

When students raise issues regarding the course, in order to avoid confusion and misunderstandings, they should consider the nature of the issue and the number of students that are affected, eg are they course issues, DEET issues, or personal issues?

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Time is available on Wednesdays between 12 - 2 for student meetings. It is your responsibility and that of your student reps to make sure that these meetings happen. Student meetings were put in place to reflect the program's philosophy of Aboriginal self-determination and self-management. Such meetings allow a formal flow of information among students and between students and staff.

ABSTUDY

All students must fill out an Abstudy form or continuing Abstudy form (for 2nd and 3rd year) at the beginning of each calendar year. Travel warrants cannot be issued by DEET for your travel to blocks or workshops unless your Abstudy form has been processed. You will also be eligible for an incidentals allowance once you have applied for Abstudy. This is to cover things like postage, books, course documents and photocopies and transport to and from the airport.

ACCOMMODATION

The ACMDP must put in a submission in advance to DEET and then arrange accommodation, transport to Curtin etc on the students' behalf. For this reason it is very important to confirm with our administrative staff that you will be attending a particular block or workshop, or inform them as soon as possible if you are unable to attend. Accommodation will be block-booked and any student staying at a place other than that organised by Curtin will not be eligible for accommodation expenses, though they will be still eligible for a meal allowance. *DEET will not approve Travel allowances*.

According to DEET guidelines, students will have to share rooms (family or twin rooms) whilst attending study blocks. Please indicate your preferences regarding rooms and who you would like to share with to Curtin rather than making individual requests to the motel. We will try to meet individual needs of students, but this is not always possible and some flexibility would be appreciated (for instance occasionally some people will need to change rooms).

Each student will receive a daily meal allowance when they attend the block or workshop. Meal allowance is distributed on the understanding that if you miss any days or half days you will be expected to refund meal allowance for those days. Accommodation charges are billed direct to Curtin. Thus, students are responsible for any charges above the cost of the room. This includes any telephone charges, mini-bar, restaurant or room service charges. Please settle these accounts before checking out of the motel - if they are not finalised they will be forwarded to you.

To ensure that we can accommodate all travelling students you must return the attendance forms ***by the due date*** before the block or workshop. If you inform us after this time we cannot guarantee that we will be able to accommodate you or have your meal allowance built into our submission.

Deet will only pay for Accommodation booked from the Sunday to the Friday (inclusive) unless you live in a remote location and no flights leave on these given days.

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UNIVERSITY FINANCIAL COSTS

HECS FEES

All students are liable for the Higher Education Contribution Scheme fees. For full-time students in 1995 the fee is $1204.00 (2480 per year) per semester. You can choose to pay this fee up-front (and receive a 25% discount) or have it deferred and pay it through the taxation system once you earn over a minimum wage level. For further information see the HECS booklet available at Curtin and through the Centre. Please be aware of the ***last date for withdrawal*** from study without incurring the HECS debt:

First semester: ***31 March***
Second semester: ***31 August***

COSTS TO STUDENTS IN ACMDP

There are some books that we strongly recommend you purchase and these will be outlined in the orientation block. As outlined in the Curtin Calendar there will also be a charge of $40 each semester to cover the cost of readers, workbooks and other photocopies distributed to you.

STUDENT GUILD

The Student Guild is your student union on campus. Guild membership is no longer compulsory at tertiary institution.

The Guild provides many services to students on-campus. They will represent members (membership fee $100.00) if you have any grievances. They will also appeal on members behalf against HECS fees for withdrawals after the specified date.

For further information about the Student Guild and other important information please refer to the "Really Useful Student Information Booklet". If you did not receive a copy with your offer of enrolment you can get one from the Centre or Curtin student services.

PARKING PERMITS ($20)

Student parking permits entitle you to park in the designated areas as often as you like during the academic year. To purchase a permit you need to fill out a form at the Curtin administration building, pay the fee and receive a sticker for your vehicle. It is recommended that metropolitan students purchase a parking permit. However if you are coming from outside of Perth and perhaps have a hire car or borrowed car you may only need to get a temporary permit for $5. This will only allow you to use the carpark during the dates specified for the block or workshop you are attending. If you park at Curtin without the appropriate permit you will be liable for a fine which must be paid or you will become an excluded student and **will not** receive any academic results.

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CURTIN ABORIGINAL STUDENT CORPORATION

Formerly known as the Aboriginal Students Association, this organisation dates back to 1978 when it began as a forum where students' issues and concerns could be discussed. In December 1988 the ASA became an incorporated body and is now called the Curtin Aboriginal Student Corporation (ASC). The ASC has had significant input into the development and direction of the Centre for Aboriginal Studies through representation on advisory committees, selection panels and Centre management meetings.

To join the ASC students need to pay a registration fee agreed on by the members. If you would like any further information please contact the ASC Chairperson.

LIBRARY

The Curtin library has a wide range of resource material that all enrolled students can make use of. It is strongly recommended that when on campus you familiarise yourself with the library and the facilities it offers. This can be done either formally in a group tour or you can have a look around on your own or in small groups. If you would like some help in getting to know how to use the library, arrange this with an ACMDP staff member.

Country students will be able to make use of the library's external collection. You can request a book by phone or letter, making sure that you quote your student number. The library will send you the book on request and you can send it back by the due date or have the loan extended. If you don't return the book by the due date you will be fined a daily rate for each day the book is overdue and will not be able to get your results or graduate until you pay this fine. If you have any queries about the external collection you can call them on (09) 352 2425.

Metropolitan students can use the facilities of the library on campus. To borrow books you will need to have a current student card.

BOOKSHOP

The bookshop on campus sells a wide range of stationary and textbooks, as well as general use books and magazines. You may find it useful to purchase such things as files to keep a record of your work, journals, and other materials to be able to organise your study material efficiently.

Any book may be ordered direct from the bookshop, whether they have it in stock or not. To order a book all you need to do is write a letter or phone them, quote your student number and the book you would like, including author, publisher and year of publication if possible. As soon as that book is obtained the bookshop will mail it to you with an account.

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HEALTH AND COUNSELLING SERVICES

These on-campus facilities are available to all students. You can contact the counselling service on (09) 351 7850. The phone number for the health service is (09) 351 7345. You will need to make an appointment if you would like to see a doctor while you are on campus.

CENTRE RESOURCES

The Centre is currently developing a resource centre which will provide resources for the use of students and the community. This is located on the first floor of the new building. It is Centre policy that resources be available to all staff and students. As such no resources can be removed from the resource library - they must be used on the premises.

SEXUAL HARASSMENT AND GRIEVANCE

POLICY: The University recognises that sexual harassment is an unacceptable form of behaviour and supports the right of individuals to be free from sexual harassment whilst engaged in activities undertaken as part of their employment by, enrolment as a student of, or other association with, Curtin University.

As an educational institution and an employer, the University wishes to take all steps reasonabley available to it to eliminate sexual harassment of or by staff, students or other members of the Curtin Community.

Any student that has a sexual harassment grievence should report it to a staff member who will direct them to a sexual harassment contact officer for action.

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STAFF OF THE PROGRAM

ADMINISTRATION

Darlene Oxenham Program Co-ordinator (09) 351 2634

Darlene is responsible for the overall co-ordination of the program. In addition to this Darlene has a key role as part of the senior Aboriginal management of the Centre. In her role as coordinator, Darlene is responsible for maintaining a strong information flow to the advisory committee, securing and monitoring funds for the program, liaison with various sectors of the University, representing the Centre on committees within the University, liaison with outside Aboriginal organisations, government departments and funding bodies. Darlene has ~~a~~ Bachelor of Arts (Social Sciences), majoring in Anthropology and Sociology. She has previously worked for the WA Museum in the Department of Aboriginal Sites.

Ricky Osborne Associate Coordinator/Lecturer 1st Year Team (09) 351 2993

Ricky supports Darlene in her role as program co-ordinator, along with his role as lecturer in the program. Ricky has worked extensively in developing and implementing Aboriginal programs in government agencies and Aboriginal organisations, and has undertaken a Bachelor of Arts, majoring in Legal Studies at Latrobe University in Melbourne.

Lee-ann Cole Administrative Secretary (09) 351 2634

Lee-ann's role is to assist the Co-ordinator and Associate Co-ordinator in the administration of the program, including liaison with University administration and external departments and organisations. She is responsible, along with Dianne, for the organisation of blocks and workshops, including organising student accommodation. Lee-ann is also responsible for the payment of accounts, acquittals etc.

Sharon Williams Receptionist/administration (09) 351 2890

~~Dianne~~ is responsible for the daily administrative and clerical duties of the program. Sharon is responsible for administrative support to academic staff, as well as the administration side of on-campus blocks and regional workshops. This involves liaison with DEET and other government departments, organising students' accommodation and dealing with any queries you may have.

Roz Walker Academic Coordinator (09) 351 2991

Roz has been involved in Aboriginal education for many years. She has also worked in the field in the North-West of WA. In addition to academic coordination Roz is also involved in teaching in blocks & workshops and visits with students the evaluation area. She has a Bachelor of Arts with Honours in Political Science and Philosophy, from UWA. She is currently studying for her PhD through Hawksbury University.

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Jan Bibby **Academic Administrator** **(09) 351 2889**

Jan has a Bachelor of Arts, majoring in History, from Monash University in Melbourne. One of Jan's main responsibilities is to monitor enrolments, selections and student status. She is responsible for the preparation of material for entry of students into the University through the Matriculation Committee.

Annie Blinco **Academic Admin Support** **(09) 351 3536**

Annie drives the engine of the academic monitoring system and other administrative support.

All academic staff of the program operate as a team in delivering blocks and workshops. In addition all staff members are allocated a number of students to provide academic support in their workplace and/or community setting.

The team consists of people from a variety of relevant academic backgrounds, including community development, management, administration, education, politics, women's studies, economics, anthropology, public policy, history, Aboriginal studies, psychology and sociology. In addition, staff members have come to the program bringing a range of skills and understandings from their work in such areas as management and administration of Aboriginal organisations, accounting, policy development, staff training and community development projects.

John Scougall Lecturer 3rd year Broome office (091) 936 132

John has a Bachelor of Economics (majoring in Politics and Public Administration) from the University of Queensland and a Master of Arts in Public Policy from Murdoch University. He has extensive experience in government, including stints with DAA, DEET, ADC and ATSIC. Prior to coming to Curtin John taught policy at Murdoch University and in staff training with ATSIC.

Jim Lewis Lecturer 3rd year Broome office (091) 936 155

Jim graduated from the Aboriginal Community Management & Development Program in 1991. He has worked in the Ministry of Education and for the Kimberley Land Council. Jim was also involved in the development and coordination of the Joorook-Ngami Resource Centre.

Charlie Dick Lecturer 2nd year Broome office (091) 936 163

Charlie is also a graduate of the Aboriginal Community Management & Development Program. Charlie has worked as an Aboriginal Education Worker at Muresk, and for the Wheatbelt Aboriginal Corporation as a field officer.

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Marion Granich Lecturer 2nd year Team (09) 351 2886

Marion has worked with Aboriginal and ethnic arts organisations both in Perth and in the Kimberley. Marion has a Bachelor of Arts majoring in English from UWA, undergraduate studies in Urban and Regional Planning from Curtin and a Graduate Diploma in Office Administration from WACAE Nedlands. She is currently studying towards a Graduate Diploma in Human Resource Development at Curtin.

Ken Marston Lecturer 2nd & 3rd year Team (09) 351 2895

Ken Marston joined the program in October 1991. He has worked in Aboriginal community organisations and several government departments. Ken has a Bachelor of Arts in Social Science from Curtin University, and a Diploma in Education, also from Curtin.

Barb Shaw Lecturer 2nd year Team (09) 351 2887

Barb joined the program in May 1993. She comes with extensive background in community development in Aboriginal organisations as well as in local and national Aboriginal political structures. Barb has a Diploma in Health Sciences, a Graduate Certificate in International Diplomacy from the University of NSW, a Graduate Certificate in Sustainable Development from the Malaysian Institute for Social Change, and a Bachelor of Applied Science (Aboriginal Community Management & Development) from Curtin University.

Heath Greville Lecturer 1st year Team (09) 351 2894

Heath's background is in education. Before joining the program she worked at the West Australian Aboriginal Media Association for three years as a tutor. Heath has a Bachelor of Arts from Murdoch University in Communication Studies and Chinese Studies, and a Diploma of Education, also from Murdoch. She is currently studying towards a Graduate Diploma in Development Studies.

Jacqui Reeves Associate Lecturer 1st year Team (09) 351 2642

Jacqui has been with the program since 1989. She has a Bachelor of Arts majoring in Politics and a Graduate Diploma in Arts in Applied Womens Studies. She is currently enrolled graduate studies in Development Studies.

Julie Kaesehagen Associate Lecturer 3rd Year Team (09) 351 2891

Julie has a Bachelor of Social Science B/A Arts, Women's studies and is currently undertaking a graduate diploma in Tertiary adult education. Julie has worked extensively in various community development settings including womens health and migrant services.

Marty Sibosado Associate Lecturer 1st year Team (091) 936 163

Marty has had extensive experience within Aboriginal affairs in the public and private sectors. He has spent considerable time working in various community development capacities in the Pilbara. Marty is also a degree graduate of the ACMDP.

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Colleen Sariago	1st Year team Broome office	(091) 936158

Colleen has worked in various community development capacities in the Kimberly and holds a special interest and exoerience in Aboriginal woman's issues. She is also a degree graduate of the ACMDP. She has worked with women's issues

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Edith Cowan University,
Perth, Western Australia

Bachelor of Arts (Education) Primary for Aboriginal Education Workers

Edith Cowan University

Perth, Western Austrlia

Bachelor of Arts (Education) Primary

About Edith Cowan University

Edith Cowan University has 19,000 students enrolled in five campuses. Four campuses are in the Perth (West Australia) area: Churchlands, Claremont, Joondalup, and Mount Lawley, and one campus is in the southwest of the state in Bunbury. The campus offers courses a number of rural locations to meet local needs. Some programs are available through Karratha and Kalgoorlie Colleges, and the Centres for Technical and Further Education (TAFE) colleges and Albany and Geraldton. Of special interest in this research is the University's Aboriginal Education (Primary) for Aboriginal students.

Edith Cowan's commitment to equal opportunity are reflected in its policies which promote the following (Curtin University, 1995: 29):

- non-discrimination against any person on the grounds of sex, sexual preference, marital status, pregnancy, race, political or religious conviction, disability or age;
- a harassment free environment;
- equality of opportunity for disadvantaged persons;
- bias-free communication;

Edith Cowan has a strong commitment to community service. Approximately 3000 students study externally (at a distance).

Entry to degree programs is through achievement of senior matriculation. School leavers are required to take the Tertiary Entrance Examination (TEE) plus make up grade 12. The Aboriginal Student Intake Test (ASIT) is the most common admission route for Aboriginal students. Aboriginal applicants will be admitted if they score sufficiently well in the ASIT, or they may be required to enroll in the Aboriginal University Orientation Course (AUOC) which is conducted by Kurongkurl Katitjin (School of Indigenous Australian Studies) on the Mount Lawley Campus. Mature entry is another way to gain admission and half of the university's students are in this category. Mature students must score adequately on the TEE or Special Tertiary Admission Test (STAT). Students with an advanced TAFE certificate are often granted entry. Satisfactory completion of the first year of a relevant TAFE Associate Diploma may also be used.

Students may decide to finance their Higher Education Contribution Scheme (HECS)* through Austudy or Abstudy. Abstudy is the financial assistance scheme available for Aboriginal students. A large number of scholarships are also available to help finance studies.

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* The HECS allows students to defer tuition payments until they are employed. Once employed, their salary is deducted to repay their fees. Students who pay their HECS up front receive a 25% discount. HECS fees are roughly equivalent to the subsidized university fees that Canadian students pay.

There are two academic departments at Edith Cowan which address Aboriginal education:

- The Department of Aboriginal and Intercultural Studies tends to approach Aboriginal Studies from an anthropological Perspective. This Department offers the full range of degrees from undergraduate to doctoral studies. The Department had only one Aboriginal faculty member at the time this report was written and its programs (both internal and external) were open to both Aboriginal and non-Aborginal learners.

- Kurongkurl Katitjin (School of Indigenous Australian Studies) approaches Aboriginal Studies from an Aboriginal perspective. For this reason, the researcher focused on programs offered by Kurongkurl Katitjin (see below).

Edith Cowan University Learning Systems

Edith Cowan University Learning Systems (ULS) is set up as a consulting unit for external studies in the same manner as similar units at other Australian universities. That is, faculty from academic colleges and departments are the course writers and make use of distance education experts and instructional designers only if require assistance. ULS provides departments and faculties with support instructional design, and provide academic faculty in the university's colleges with orientations to course writing and teaching at a distance. They also provide guidelines and standards for course writers. Course coordinators from the unit are available to fine-tune the courses if requested by the faculty course writer. ULS provides full service for formal video productions.

ULS has 1.5 formally trained instructional design faculty, plus 4.5 course coordinators who do some instructional design work, but have no formal training in the field.

Regarding the case description presented, University Learning Systems has had no input. However, following a recent quality assurance review of the Aboriginal Education Worker program which included input from learners, ULS will probably become involved in course revisions over the coming year (1995-96).

Kurongkurl Katitjin, Department of Aboriginal Programmes

Located on Edith Cowan's Mount Lawley campus, Kurongkurl Katitjin was established in 1976 as part of the College of Arts, initially to serve Aboriginal education students. The original School of Indigenous Australian Studies was established in demountables (portable trailers) on campus. The School is now housed in one of the permanent buildings at Mount Lawley and since 1983 has offered other programs in addition to education.

Kurongkurl Katitjin can be translated as "coming together to teach and learn" (*Kurongkurl*=coming together; *katitjin*=learning/teaching) Katitjin's serves approximately 294 equivalent full-time student units (EFTUs). The School offers a range of programs to increase university access and participation to Aboriginal students. The School's programs comply with the National Aboriginal Education Policy and has a fairly high degree of autonomy in terms of staffing and budget.

There are 24 academic staff serving the School as well as a counsellor and five support staff. Fourteen of the School's staff is Aboriginal. The appendix includes the staff, organizational structure of the School, and description of course and program offerings.

The Schools programs are:

- Aboriginal Student Centres
- Aboriginal Cultural Studies
- Bachelor of Education (Primary) for Aboriginal Students delivered in collaboration with the Faculty of Education
- Aboriginal Extension Programs
- Aboriginal University Orientation Course (AUOC)
- Bachelor of Arts in Education, Primary—covered as a case description later in this document

The School is also working with the Australian Historical Trust to promote Aboriginal interpretations at historical sites and to develop Aboriginal historical sites. This is now occurring at five properties near Perth.
Aboriginal Student Centres have been staffed on Churchlands, Mount Lawley, Joondalup and Bunbury campuses to provide Aboriginal students with academic counselling and academic support. Student common rooms, computer rooms and tutorial rooms are available at these Centres.

Undergraduate courses in Aboriginal Cultural Studies are being offered as Arts and Science electives in 1995 and will be a offered as a full-time minor in 1996. Because the courses focus on Aboriginality (Aboriginal discourse, knowledge, perspectives, experiences and ways), and contemporary issues, course content and delivery is controlled by Aboriginal people. These courses are offered internally, and are open to both Aboriginal and non-Aboriginal students. The program will be externalized in the near future. In the meantime, faculty from Kurongkurl Katitjin will teach these courses to external students at Regional Centres[*]. Course titles are as follows (see appendix for course descriptions):

- Aboriginal Perspectives in Literature, Music and Performing Arts
- An Aboriginal Regional Study
- Aboriginal People and the Environment
- Contemporary Aboriginal Issues
- Working with Aboriginal People
- Aboriginal Youth

In future the School would like develop a major in Aboriginal studies.

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[*] Edith Cowan has offered courses at Regional Centres since 1983.

Extension Offerings

The following Extension Programs are operated by the school:

- Aboriginal Education Worker (Aboriginal Teacher Assistant) Program—is offered in cooperation with the Education Dept. of Western Australia and the Catholic Education Commission. Students are released from their work to study part time. Through this program, students can gain access to the Bachelor of Arts in Education, Primary. This case description covered in further detail below.

- The School establishes Regional Centres to give rural Aboriginal students access to either the Bachelor of Arts in Education, Primary or to the Bachelor of Arts in Aboriginal and Intercultural Studies. The location of these Centres change periodically depending upon need.

- Block Release Programs are for Aboriginal people who are employed full-time to study part-time in university programs. These programs include the Bachelor of Social Science in Police Studies, the Bachelor of Arts in Justice Studies, and the Associate Diploma in Human Services. Blocks of study are on-campus for one week, three times per semester (six times annually). Students complete the remainder of their studies through external mode. The programs are chosen based on requests from Aboriginal people and communities as well as what is available on campus for external study.

Aboriginal University Orientation Course (AUOC)

AUOC was developed for the following purposes:

- to re-affirm and enhance students' sense of Aboriginality
- to increase Aboriginal participation in university education
- to increase representation of Aboriginal students across disciplines
- to enhance the employment potential of Aboriginal students
- to provide Aboriginal students with the required knowledge and competencies to enter university programs
- to develop students' interpersonal competencies and confidence for success in university study

AUOC is offered in two stages:

- Stage 1 is available in external mode only supplemented by tutorial support. Students take four core courses at this stage. The two core courses are:
    - Community Studies and
    - Introduction to Mathematics.

  Students choose two electives from the following:
    - Communications for Higher Education
    - Creative Expression
    - Communications for Work
    - Writing Reports

- Stage 2 is offered both internally and externally. At this stage students are required to complete eight subjects. It is possible to complete the program in one semester (half a year) of intensive, full-time, on-campus study. Most students take longer. Once students have completed these eight subjects, they receive a certificate and can enter university programs. The eight subjects are:
    - Aboriginal Cultural Studies
    - Aboriginal Writing
    - University Learning Skills 1
    - Interpersonal and Cultural Awareness
    - Foundations of Mathematics
    - Introduction to Computer Applications (Macintosh)
    - Foundations of Statistics
    - University Learning Skills 2

For those studying in external mode, intake is continuous.

Students are selected to enter AUOC based on their results on the Aboriginal Student Intake Test (which tests literacy and numeracy) and an interview. Recommendations for entry at Stage 1 or 2 will be made. Those entering at Stage 1 are required to complete a "readiness package" before starting to work on the program.

AUOC external courses are mostly print-based. Efforts are being made to provide televised instruction (one-way video, two-way audio) in mathematics and computer skills. The informal approach to televised instruction (using only a lecturer and one technician to keep costs low) has been positively received by learners. The math instructor said that she received little orientation in television delivery or materials production for TV and is finding it takes a long time to plan each session. She is finding that the change from narrowcast to broadcast television has limited what she can do because her audience is now the general public, even though only Aboriginal students can enroll in the course for AUOC credit. For example, she does not feel that it is appropriate to have dead air space while she instructs students to solve a math problem. According to the lecturer, viewers would never know that the program was part of an Aboriginal bridging course; part of the overall goal of this televised subject is to extend Edith Cowan University to remote communities. Students enrolled in the course for credit can call in for free, send and receive faxes in the studio, and videotape the session for later review with their tutor.

Bachelor of Arts (Education) Primary for Aboriginal Education Workers

Program Overview

Bachelor of Arts (Education)Primary for Aboriginal Education Workers (AEWs) has been designed to give formal qualifications to these workers in the public, private and Catholic schools of Western Australia. The Program is now in its seventh year and has just graduated its first cohort.

The employment of Aboriginal Education Workers (AEWs), also known as Aboriginal Teaching Assistants, in Australian schools having significant Aboriginal student populations is well-established. AEWs are an invaluable resource in the provision of culturally relevant assistance to Aboriginal students, teachers and community. An AEW may be a resource for teaching traditional culture and language, or be the liaison between school and community, but the most common role is to assist the teacher.

Academic components of the curriculum and lectures are from the Faculty of Education, while administration, student support, and community liaison is from Kurongkurl Katitjin. Program delivery is multi-mode, combining blocks of face-to-face study on campus, with tutor-supported external study. Some students make use of the resoures at Regional Centres, but are not required to do so. Off campus participants currently take about six years to complete the program.

History of the Program and Aboriginal Involvement

In 1974/75 the Australian Labor Government conducted a Review into Education in Australia. This review, known as the Carmel Report, recommended that Teachers Colleges should have alternate entry programs for Aboriginal students. Mount Lawley campus (now part of Edith Cowan University) was the first to take up this challenge and in 1976 had its first intake of Aboriginal students within the mainstream Bachelor of Arts, Education program. Between 1976 and 1983, Mount Lawley graduated the majority of Aboriginal teachers in the country from that program.

Although the 1976 initiative to offer Aboriginal students special admission to the mainstream program was a positive one, there was an extremely high drop out rate of students from remote areas. In 1982, Aboriginal Education Workers asked that the program be brought to them in Broome which is located in northwestern Australia. In 1983, the first externally offering of the teacher education program started in that community.

A In 1988, in association with the Ministry of Education, a pilot program was developed. The program would enable AEWs to study teacher education externally while maintaining employment in their schools. In 1989 the program was opened to AEWs employed by the Ministry of Education and Private/Catholic Schools.

Edith Cowan's Aboriginal Consultative Council, a powerful committee made up of Aboriginal people from across Western Australia, meets five times annually to advise the university on matters related to tertiary education for Aboriginal people. Aboriginal involvement in Aborignal programming is often through the Council and through community applications to have Regional Centres in their area. Aboriginal Liaison Officers and Aboriginal Education

Workers drive this application, and the Aboriginal Consultative Council helps with submissions. Important Aboriginal input is also provided by the faculty and staff at Kurongkurl Katitjin.

Clients

The program is open to AEWs selected by their employers. Non-Aboriginal people are permitted to participate to demonstrate that the program, but the program is specifically offered to Aboriginal people. Most participants are mature age students employed as full- or part-time.

Culture and Language

The program is offered in English. Faculty hired to teach face-to-face sessions and to go to communities are well-suited to the task. Students have the opportunity during annual feedback sessions to let programmers know who are the preferred lecturers from the Faculty of Education. Kurongkurl Katitjin and Regional Coordinators also choose the most effective lecturers from the Faculty to deliver and grade the external course. The Faculty of Education has been cooperative in ensuring that these lecturers teach the program since the quality of instruction affects student success.

The Faculty of Education has recently drafted guidelines for staff at Regional Centres, including a guidelines for faculty. Faculty receive a three-day orientation from Kurongkurl Katitjin. These sessions are held just out of town from where the Regional Centre is located. During sessions, faculty learn about the community, the design and course delivery, about Aboriginal culture and teaching Aboriginal people. Feedback from faculty involved is positive. Those who like teaching in the Centres tend to achieve a large measure of success with program participants. AEW external Program staff also receive an orientation from the Aboriginal staff on campus before each semester.

Application to the Program

The program is advertised by the Senior Program Coordinator who mails out promotional material annually to the 280 AEWs in Western Australia. AEWs must be nominated by employers in the regions where the program is being offered for a given intake in order to participate in the program. Participants must be currently employed as AEWs and be eligible for university admission. One or more of the following will qualify AEWs for admission to Edith Cowan:

- achievement of satisfactory level in the Tertiary Entry Examination;
- achievement of satisfactory level in the Aboriginal Student Intake Test;
- participation in a bridging course from an approved university or college at a satisfactory level.

Those who have not achieved one of the above criteria may gain entry by undertaking Stage 2 of the Aboriginal University Orientation Course offered to students in the semester prior to commencement of the B.A. Education.

Student Financial Support and Incentives

AEW students continue to work in their schools but receive 50% study leave on full pay. They are entitled to receive two hours of tuition in each unit (subject or course) per week. They attend four on-campus sessions annually supported by funds from the federal Department of Employment, Education and Training (DEET) through the Department's Abstudy scheme. DEET also supplies an annual allowance for the purchase of books.

Students are encouraged to participate in the program through financial incentives. Two incremental stages are offered by the Ministry of Education for those in the program. Students can quit the program and still receive a salary increase if they have completed a sufficient number of units.

In spite of financial incentives, there is a 30% attrition rate from the program primarily for reasons of financial commitment, family issues, and inability to cope with the academics of the program.

Student Support

AEWs participating in the program are provided with the following academic supports:

- on-campus sessions
- faculty visits by Kuronkurl Katitjin staff
- contact with faculty through fax, phone and computer
- Regional Centre Coordinator
- Aboriginal Tutor Assistance Scheme
- peer support
- counsellors

Support offered primarily by lecturers and by the Senior AEW Program Coordinator. The Coordinator sets up the logistics of on campus sessions, booking hotel rooms, distributing meal allowances, making intercity transportation arrangements, setting up the teaching schedule and booking classrooms. She said that some students find Perth daunting, and others, especially those who have young children, miss their families. She tries to help students adjust by building collegial support and planning social events. Other important student supports provided by the Coordinator include helping students find local tutors, getting Abstudy reimbursement from DEET, liaising with academic faculty, helping students obtain study materials and references, and initial and ongoing assessing of students' needs.

Faculty visits to Regional Centres occur three to six times per semester. Faculty go to Regional Centres to teach part of the course which provides students with an on-campus type of experience. During visits, faculty also liaise with tutors and Regional Coordinators, provide feedback to students, and respond to content questions. Faculty will sometimes send a videotape of themselves orienting students to a new unit. However, they prefer to visit in person.

Regional Centre Coordinators hired by Kurongkurl Katitjin are carefully selected since they will be called upon to provide support beyond academic advice alone. They are also counsellors, motivators, and provide encouragement especially during stressful times such as just before examinations. Sometimes they must resolve conflicts and build trust among participants.

Study is supported by DEET Aboriginal Tutor Assistance Scheme. The learner may select a qualified person from within the community as a tutor, and DEET covers the tutor's salary for a up to five hours per week. AEWs and tutors are required to submit forms to DEET outlining what was covered during each session.

Because participants are studying together at Regional Centres and because they study and live together during on-campus sessions, it is natural that they form friendships and offer each other support as they study. While this kind of support has not been formalized, it occurs naturally among colleagues and is an important part of the Program according to the Senior Program Coordinator.

If necessary, counsellors will be sent to students to support them if they are having personal problems while taking the program. While they are on campus, students do have access to the newly appointed Aboriginal counsellor at Kurongkurl Katitjin.

Design and Delivery

AEWs enrolled in the B.A. in Education undertake the primary teacher education program of study. The program consists of 25 units of study (courses). Full-time students on campus normally take three years to complete the program, but in part-time external mode the program takes five to five and one-half years to complete. Participants have up to ten years to complete their studies, but according to the Senior Coordinator of the AEW Program, some never do for reasons previously noted.

The program is in-service in that AEWs are working at schools while enrolled in the program. Program delivery is multi-mode, both face-to-face on campus and via external study in towns throughout Western Australia. Students attend two weeks per semester on campus which gives them exposure to education faculty, libraries, and audiovisual material that they do not have access to in their communities. During the third academic year, students attend either a metropolitan campus or a Regional Centre to complete the first semester full time. Students who cannot attend due to family or other commitments may apply for exemption.

A list of courses is provided in the appendix of this case description.

Efforts have been made to shorten the program for AEWs. Some courses may be taught in future in intensive face-to-face blocks. This may involve increasing the number of on-campus sessions.

Students participate in practica each year of the program. The practica are completed primarily in the participants' home communities; one practicum must be completed in another community to widen participants' experience.

Student Feedback

Because students are now paying clients at universities through the federal government's Higher Education Contribution Scheme (HECS)[*], the government has required universities to demonstrate quality assurance. Student feedback is part of the quality assurance process. Students meet at least once per year to provide input and feedback to the program.

Recent student feedback has revealed a need to review the external packages which students say need improvement of quality and are too large and overwhelming. AEW is a mainstream program. Because materials were developed for mainstream learners, the content is often not relevant to AEWs in terms of content, relevance to remote communities, or inclusion of culturally appropriate information. Also, participants note that assignments and evaluation (such as examinations) do not often match all of the required readings in the package. Thus, participants often must read much more than they are required to know at their level. Students say that blocks on campus help clarify problems with external materials, but that the materials themselves need to be improved. Lecturers are not permitted to change the external materials; only the course writers can do this.

During the visit by the writer of this case description, two students at Kurongkurl Katitjin were available to be interviewed. They said that the best part of the program was the flexibility of distance education and the salary increments received as incentives to further study. They noted that learning about teaching makes you more aware of both good and bad teaching within the workplace. They agreed that the print materials needed to be revised. For one student, the practica are a highlight. One student said that studying forced her to set priorities in her life. She felt guilty about spending time studying while her children wanted her to spend time with them. She says that she carefully watches her family and takes a few days from her study if it's impacting the family too much. This particular student travelled in daily from a Perth suburb to attend on campus study blocks. She said that because of family demands, it's actually harder to live close to campus and come in every day than to be from a remote area than stay in a hotel. She felt that those far away from home could focus on their studies. The other student said that she felt guilty about having an expense account and staying in a hotel because she knew that her family did not have those luxuries.

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[*] In Australia, students fund their education through a federal program known as the Higher Education Contribute Scheme (HECS). The HECS allows students to defer tuition payments until they are employed. Once employed, their salary is deducted to repay their fees. Students who pay their HECS up front receive a 25% discount. HECS fees are roughly equivalent to the subsidized fees that Canadian students pay. In this program, HECS fees are paid by DEET.

Future and Concerns

The Bachelor of Arts (Education) Primary is currently a three-year full-time program. In 1996 the Bachelor of Education will ibe offered as a four-year package. This is of concern because program participants studying part time now take five to six years to complete the degree plus another semester complete the Orientation Course if required. Seven years of study may be too much to ask a student to commit to achieve an undergraduate qualification.

Currently, AEWs study 2.5 days per week and study 2.5 days. DEET funds a .5% release person to replace them during their studies. The replacement position may be reduced due to budget cutbacks. AEWs are concerned that program participants will have to fill the gap left by this cut, which they say will affect the time available to study. They are also concerned that the number of funded hours available to them to work with DEET tutors may also be cut. They see tutorial assistance as crucial to their success and do not want to see it reduced.

Students find the demands of the print-based external packages supplied by the Faculty of Education to be extremely high because of the overwhelming amount of reading required. The University Orientation only partly prepares them for this type of study. Courses are now under revision. Some faculty from Kurongkurl Katitjin say that more units may be delivered during face-to-face sessions either on campus or at Regional Centres to overcome deficiencies in delivery via print packages.

References

Interviews

The information in this case description is based on interviews in April, 1994 with the following people:

Simon Forrest, Associate Professor, Head, Kurongkurl Katitjin, Edith Cowan University.

Graeme Grower, Senior Lecturer, Kurongkurl Katitjin, Edith Cowan University.

Caron Farmer, Senior Coordinator, AEW Program, Kurongkurl Katitjin.

Alison Bunker, Lecturer, AUOC Program, Kurongkurl Katitjin.

Tony Knight, Head, University Learning Systems, Edith Cowan University.

Geoff Rhen, Murdoch University.

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Appendix

KURONGKURL KATITJIN

SCHOOL OF INDIGENOUS AUSTRALIAN STUDIES

FACULTY OF ARTS

EDITH COWAN UNIVERSITY

Kurongkurl Katitjin
School of Indigenous Australian Studies

Organisational Structure

Aboriginal Student Centres

Bunbury
Chuchlands
Joondalup
Mt Lawley

Aboriginal External Programmes

Block Release
Police Studies
Justice Studies
Human Services
Teacher Education

Regional Centres
Albany
Broome
Geraldton
Katanning

Aboriginal University Orientation Course

Internal
Mt Lawley
Bunbury
Albany
Katanning
Geraldton
Broome

External

Aboriginal Research

Mt Lawley

Aboriginal Cultural Studies Minor

Joondalup

Kuronkurl Katitjin is a school within the Faculty of Arts and offers:

- A range of programmes that enable increased access and participation of Aboriginal students in university courses.
- An Aboriginal Cultural Studies minor. These are six units that can be studied as a minor or electives in various degree courses. Non-Aboriginal studets are particularly encouraged to study these units as they have been developed by Aboriginal people and taught by Aborigines.

Staff of Kurongkurl Katitjin are:

Head of School
Associate Professor Simon Forrest

Aboriginal External Programmes
Senior Lecturer
Graeme Gower
Lecturers
Caron Farmer
Peter Bright
Bernard O'Hara
Gabrielle Hansen

Aboriginal University Orientation Course
Maths Lecturers
Wayne Webster
Alison Bunker
Communication Lecturers
Greg Burns
Terry Wooltorton
Barbara Harvey
Hank Hatelie

Aboriginal Research
Lecturer
Len Collard

Counsellor
Glenda Kickett

Aboriginal Student Centres
Senior Lecturer
Jennifer Sabbioni
Lecturers
Troy Pickwick
Shirley Gollagher
Denise Groves
Linda Delaney
Richard Routh
Judy Hawksley
Linda Quatermaine

Administrative Assitant
Helen Humes

Secretaries
Noelle Ryan
Delores Williams
Brenda Dean

Receptionist
Natashia Davis

ABORIGINAL CULTURAL STUDIES

UNIT DESCRIPTIONS

ACS 1101 Aboriginal Perspectives in Literature, Music and Performing Arts (s1 1995)

This unit provides an overview of the range of contemporary Aboriginal literature, music and film/television productions, and emphasises the themes presented by writers and their portrayals of Aboriginality. It includes the politics and constraints of publishing/producing which have been applied to Aboriginal writers/musicians/producers.

ACS 1102 An Aboriginal Regional Study (s2 1995)

This unit provides a multidisciplinary overview of Aboriginal life, experiences and knowledge in various areas. The framework for the unit will allow for study of a particular Aboriginal regional study such as: Wongai Studies, Yamatji Studies, Nyungar Studies or Anangu Studies.

ACS 2201/3201Working With Aboriginal People (s1 1995)

This unit aims to equip students with a range of conceptual and skill based tools for critically analysing and developing ways for working with Aboriginal people from different communities.

ACS 2101/3101 Aboriginal People and the Environment (s2 1995)

This unit investigates the social-ecological world view, differing notions of sustainable development, permaculture and features of indigenous cultures of which the idea of ecological and spiritual interrelationship is integral. The unit gives attention to Aboriginal political actions with regard to the environment, examines parallels and divergences between the Aboriginal movement and the environmental movement, and emphasises current issues linking Aboriginal people and the environment.

ACS 3202/2202 Aboriginal Youth (s1 1996)

This unit gives students the opportunity to develop an understanding of the place of Aboriginal young people in contemporary Australian life. It explores a range of discourses used to interpret the experiences of Aboriginal young people, emphasising the notions of Aboriginal youth and Aboriginal knowledge and ways.

ACS 3203/2203 Contemporary Aboriginal Issues (s2 1996)

This unit gives students the opportunity to identify and develop a critical understanding of a range of contemporary social issues through an Aboriginal perspective. It explores a variety of responses by government and Aboriginal sectors to these issues. It also identifies and critically explores the diverse experiences of Aboriginal peoples' responses to issues according to lifestyle variations. The unit aims to equip students with practical knowledge and the chance to explore and develop models and ways of responding to contemporary Aboriginal issues.

FACULTY OF EDUCATION
BACHELOR OF ARTS (EDUCATION)

PROPOSED PROGRAMME FOR
ALBANY REGIONAL CENTRE AND KATANNING ANNEXE

Semester 1/94 to Semester 1/97

YEAR ONE

Semester 1/94 (3 units)

SCE 1120	Primary Science Education 1
AED 1100	Art in Education (Primary)
FAR 1102	Comparative Perspectives in Culture and Study

Teaching Orientation
Micro-Skills Teaching/School Visits
(non-assessable)

Semester 2/94 (3 units)

COM 1100	Communications Education 1 (external) (LAE 1100 internal)
EDU 1100	Education 1
AIS 1110	Traditional Aboriginal Cultures
PPA 1100	Teaching Practice 1

YEAR TWO

Semester 1/95 (4 units)

EDU 1200	Education 2
MUE 2102	Music Education Primary
MPE 1106	Teaching Primary Mathematics and Computer Education 1
PHE 1102	Physical and Health Education
PPA 1200	Teaching Practice 2

Semester 2/95 (4 units)

EDU 2300	Education 3
MPE 2107	Primary Mathematics Education 2
LAE 1200	Language Arts Education 2
AIS 2230	Aboriginal Politics & Economics
PPA 2300	Teaching Practice 3
ACS 7102	

YEAR THREE

Semester 1/96 (4 units)

LAE 2300	Language Arts Education 3
EDU 2400	Education 4
SSE 2110	Social Science Education Primary
AIS 2100	Working With Aboriginal People
PPA 2400	Teaching Practice 4

Semester 2/96 (3 units)

LAE 3400	Language Arts Education 4
EDU 3500	Education 5
Elective	(to be arranged)

Assistant Teacher Programme (10 weeks)

Semester 1/97

EDU 3600	Education 6
SCE 2220	Primary Science Education 2
MPE 3108	Primary Maths
Elective	(to be arranged)

James Cook University of Northern Queensland

Townsville, Australia

Associate Diploma in Communications

James Cook University of Northern Queensland

Townsville, Queensland

Associate Diploma in Communications

About James Cook University of Northern Queensland (JCU)

James Cook University of Northern Queensland (JCU) was established in 1961 as the University College of Townsville, and became an autonomous university in 1970. In 1982, the Townsville College of Advanced Education was amalgamated with JCU. In 1991, JCU took over responsibility for courses of the School of Art and Design from the Townsville College of Technical and Further Education (TAFE).

The University is located in Townsville, Queensland, a city of 140,000 people in northeastern Australia, 1350 km from Brisbane. About ten per cent of the population is Indigenous Australian.

The area is well known for its dry tropical environment and is the closest university to Australia's Great Barrier Reef. For this reason, much research is related to tropical and marine environment. JCU's six academic faculties are: Arts, Commerce and Economics, Education, Engineering, Law, and Science (see Appendix 1 for JCU's program offerings).

JCU has three campuses: two sites in Townsville, a shared campus with TAFE in Cairns, and a small campus in Mackay. Approximately 8200 students attend the university, the majority of whom come from north Queensland, which is a relatively isolated part of the country. There are approximately 6000 full-time internal students. The University has a strong presence across Australia and in the Pacific Rim area from where it also draws students.

The following two goals are stated in the University's mission statement:

- to achieve and maintain excellence in the education of its students, and
- to achieve and maintain excellence in research, research training and the application of knowledge.

Eight goals are listed to achieve these aims. Among these, one is relevant to this case description: to provide access to improved educational and employment opportunities for members of identified minority and disadvantaged groups (JCU, 1993). JCU is committed to regional development through its Centre for Aboriginal and Torres Strait Islander Participation, Research and Development; through the Remote Area Teacher Education Program (RATEP); through the Rural Education Research and Development Centre (RERDC); and through the Department of Health and Tropical Medicine.

JCU has three programs of interest to this study:

- Associate Diploma in Communications
- Remote Area Teacher Education Program (RATEP)
- Bachelor of Community Welfare

The two programs reviewed will be RATEP and the Associate Diploma in Communications. The Bachelor of Community Welfare will not be discussed since insufficient data was collected and because enrollments were so low in 1995 that it is doubtful that the program was offered for an exclusively Indigenous Australian clientele.

About the Centre for Aboriginal and Torres Strait Islander Participation, Research and Development

JCU's Centre for Aboriginal and Torres Strait Islander Participation, Research and Development was set up in the 1970s to provide access to Aboriginal and Torres Strait Islander people in tertiary level studies. Initially, the Centre provided student support and provisional enrollment. By 1973, the Centre decided to take a more active role in education and began offering courses with Indigenous Australian content. In 1990 the new Director, an Aborigine from Tasmania, established a separate Centre. In that year, the Centre had enrolled 1000 Indigenous Australian students.

Today, the Centre offers three programs: two tertiary access programs and the Associate Diploma in Communications. The Centre has Indigenous Australian junior faculty in place in Health (Nursing) and Social Welfare departments to provide support and teach. A Bachelor of Indigenous Studies will be offered by the Centre by 1996 and plans are in place to offer a Post-graduate Diploma in Indigenous Research and Development by 1997. New educational initiatives in Law are being explored and the Centre is pursuing a much more active role in RATEP. The Centre hopes to eventually offer a full range of degree credit programs developed specifically for Aboriginal and Torres Strait Islander students.

The Centre also acts as a consultative body to the community at large. Much of this work is to direct people properly or to provide orientation to Indigenous Australian cultures. For example, if a government agency in Townsville wants to identify an elder is in a particular Aboriginal community, the Centre can provide direction. The Centre can also provide guidelines on how best to communicate with Aboriginal and Torres Strait Islanders in their communities.

The Centre has a philosophy of two-way education and building communication among cultural groups, so that students can learn to operate biculturally. This philosophy recognizes that each cultural group has something to offer the other. Therefore, there is a cultural mix among the staff.

The Centre's Community Management Advisory Committee (CMAC) is made up of Indigenous people who have leadership roles in their communities. The Committee meets at least four times annually. It is this group that provided the initial impetus for the establishment of the Centre so that Indigenous students could learn through their own cultural eyes.

The Centre has locations in Townsville, Cairns and Yarrabah where various education and research programs are carried out. The main Centre on the JCU campus in Townsville includes a general office, conference and study facilities, a computer room, and a community common room which has a secure play area for children. The Centre has a large Media Studies Complex which facilitates offering courses in the Associate Diploma in Communications: Radio, Television and Print Journalism (see case description).

Tertiary Access Programs

The Centre offers tertiary access at two levels for Aboriginal and Torres Strait Islanders who need further academic preparation before starting university study. Each level takes one year to complete. Students enter at the level determined by a needs assessment. Tertiary Access One is a generic program focusing on Mathematics, Literacy, Science and Indigenous Studies. Tertiary Access Two provides greater specialization in students' academic fields of choice and prepares them for entry into specific programs.

The Access Programs are offered in six sites, two of which are prisons, and one of which is a traditional Aboriginal community. The Centre hopes to establish a new site at the tip of Cape York where distance education will be necessary because of the Cape's remoteness. The Centre appoints local tutors to support participants in the Tertiary Access Programs.

The Multimedia Complex

The Multimedia Complex housed within the Centre for Aboriginal and Torres Strait Islander Participation, Research and Development has facilities to teach and produce print, and audio visual materials. The facility cost three and one-half million Australian dollars (roughly equivalent to Canadian dollars). Broadcast for Remote Aboriginal Community Scheme (BRACS, discussed further below) sites tend to have Panasonic equipment, while the equipment at the Complex is JVC. BRACS studios often do not have equipment as modern as the equipment at the Complex.

The Centre hopes to use the facilities in the Complex produce an increasing number of videotapes to record Indigenous Australian traditions and ceremonies that are being lost.

The following equipment is available:

- print—16 personal computers, a few with CD capability to help students learn journalism, newspaper layout, and other information related to print media for communications;
- television—the fairly good studio and equipment, but not broadcast quality has two editing suites, a switcher, three cameras and other necessary equipment for full video production;
- radio—three equipped radio stations and two radio editing areas equipped fully for sound production.

About the Broadcast for Remote Aboriginal Community Scheme (BRACS)

BRACS is a collection of community-based radio and television broadcasting facilities stretching across Queensland, the Northern Territory, and the Torres Strait.

Facilities are small. A typical BRACS facility has two TV monitors, two video playback units, a tape recorder, a switching panel, microphones, a domestic video camera and a transmitter. Transmitters output around ten watts on the FM band with a range of only five to ten kilometres.

BRACS staff produce, present and broadcast programming aimed at maintaining culture and informing and entertaining communities.

However, BRACS has continued to be in trouble since its beginnings in 1988, "...because of poor government planning, inadequate funding, community resistance and apathy, and inadequate training." (Austin, 1995) Moves are being made to improve the Scheme. JCU's Associate Diploma in Communications aims to address the training needs of BRACS staff. The government has allocated funds for the reinvigoration of BRACS including new equipment and training. However, the equipment is sorely in need of updating and repair, office space and air conditioning are still inadequate and relations with community councils need improvement

Programming, consisting mainly of community announcements, church notices and music (Reggae, Afro American, and traditional Australian Indigenous) broadcast over radio, does not always suit the communities. Few stations broadcast information such as national and international the news, human interest stories, documentaries, and interviews which make media interesting. Those communities which have a greater variety of broadcasting and use television as well as radio, such as the Wudjal Wudjal community, are more enthused about their station and have a better image among themselves and the larger Australian community. Similarly, the BRACS officer in Duaun in the Torres Strait applies journalistic skills, seeking news and information from the neighbouring Thursday Island (Ibid.).

With increased training, station operators will gain the knowledge, skills and confidence for diversity of programming. Already, JCU Associate Diploma graduates are applying journalism skills, interviewing elders, community leaders, council representatives, health workers, church officials, and educators. Indigenous communities want the information they have been previously denied, and BRACS is an ideal opportunity for them to receive it and retain local control.

The BRACS concept has tremendous potential. With new technologies, it will be possible to link communities to each other so that they can share programming of common interest.

Associate Diploma in Communications: Radio, Television and Print Journalism

Program Overview

Associate Diploma in Communications: Radio, Television and Print Journalism (hereafter referred to as the Diploma or the Program) is a two-year program combining on-campus intensive blocks of study with practical work in students' home communities.

Clients

Because the Program has a strong practical component, participants must be Indigenous Australian operators within the Broadcast for Remote Aboriginal Community Scheme (BRACS) or trainees at Indigenous media organizations. Age range is 17 to 50, with the majority of participants ranging from 25 to 35 years of age. There are approximately equal numbers of men and women in the Program. Participants come from across Australia including the Torres Strait area.

The first year was the most difficult in terms of retention. The first intake, in 1993 had eight students, three of whom will graduate in 1995. The 1994 intake is so far showing a 75% retention rate (as of March, 1995). The 1995 intake was 35 students.

History and Indigenous Community Involvement

The Program was created in 1992 to develop expertise among BRACS and other Indigenous media organizations. The development of this expertise is essential to counteract the uncontrolled influx of inappropriate non-Indigenous programming in communities because of lack of local programming.

The Program was a government initiative with pressure from Aboriginal and Torres Strait Islander communities. The Course Development Advisory Committee, which includes students and Centre staff, BRACS regional and national operators and others in the communications industry meet three to four times annually to advise on curriculum, new developments and initiatives in the communications industry, and community and BRACS needs. The Committee and the Centre is extremely committed to a consultative process.

Incorporation of Language and Culture

The language of instruction is English, although students often use an Indigenous language when they return to their employment. One of the biggest issues regarding culture is language use. Because participants are being trained to work locally in their communities, there is a question of whether English should be colloquial or formal for media. Another issue is how much "censorship" should occur regarding mainstream culture—should communications workers edit out what they deem inappropriate for their culture. To address these issues, courses addressing media, law and ethics courses are included in the Program.

The Program Coordinator says that it is important that the Centre run this course because they make it their business to be aware of challenges facing participants as well as cultural issues. She says that other academic units on campus may be able to address content as effectively, but they do not have the essential awareness of deep culture to make a program of this kind appropriate and relevant to the participants for whom it is intended.

In addition to input on curriculum from the Centre's Program Development Advisory Committee, it is the responsibility of the Program Coordinator to ensure that the course materials are culturally appropriate.

Faculty appointed by the Centre teach all of the courses. Those course which are culturally-based rather than skills-based are taught by Indigenous guest lecturers.

Entry Requirements and Financial Support

In order to participate in this Associate Diploma, participants must be sponsored by a media organization. Applicants undergo a series of written tests and an interview during October for the February intake.

Participants continue to be on salary from their workplace while they are studying in the Program. The employer also pays for long distance calls from the participant to on-campus instructors. Extra expenses such as travel, food and accommodation for residential sessions are funded by the federal Department of Employment, Education and Training (DEET). Materials are paid for by the Centre for Aboriginal and Torres Strait Islander Participation, Research and Development.

Student Support

Participants have many obstacles to overcome as they complete their study. One challenge is practising what they have learned in their local BRACS facilities.

Academic support is provided through annual faculty visits, and on-campus sessions, through calls to JCU instructors, and through more experienced staff at BRACS or local media centres. Local communications facilities usually have at least one staff person who is more experienced than the Program participant.

The Centre for Aboriginal and Torres Strait Islander Participation, Research and Development does not have a counsellor to assist students with personal problems. The preferred approach is to encourage students to be independent when they are on campus and work out on their own how to access existing local resources. Students receive a booklet listing local resources.

One difficulty is finding appropriate housing when participants come to Townsville. Thus far, commercial housing has been found, but it is expensive, and accommodation in people's homes would be preferred. This is difficult because of local racism, according to some staff at the Centre.

Program Design and Delivery

The courses (see Appendix 3 for list of courses) in this two-year Associate Diploma are taught via a combination of on- and off-campus delivery. Currently, because of the practical component and because the Program aims to build expertise in communities, there is no on-campus equivalent Program at JCU. In fact, many participants would prefer to complete the entire program in their communities without on-campus sessions. There have been some administrative difficulties because JCU scheduling is not flexible enough to easily accommodate residentials at various times throughout a semester.

The Program has a cooperative, in-service approach, so students must be employed by a media organization such as BRACS. Students take two courses in each of Radio, Television and Print Journalism plus other courses to round out their knowledge.

Students attend three four-week compulsory on-campus residentials per year. Residentials are held at the well-equipped Media Studies Complex at JCU's Centre for Aboriginal and Torres Strait Islander Participation, Research and Development in Townsville. Timing of the compulsory residentials may be problematic because of participants' traditional and community responsibilities. For example, cultural ceremonies occur at certain times of the year, and participants must be present for those commitments. Participants may have to miss a residential if there is a time conflict.

Participants practise what they have learned on-campus when they return to their workplace. During the time in their communities, participants use learning materials assembled by the instructor for each course to continue learning and to complete their assignments. Assignments range from essays to projects. Faculty and staff from the Centre for Aboriginal and Torres Strait Islander Participation, Research and Development visit participants in their communities at least once per year.

Second-year students broaden their experience and personal networks by participating in a four-week work experience placement at a media organization which is not necessarily an Indigenous placement. Staff from the Centre for Aboriginal and Torres Strait Islander Participation, Research and Development negotiate with local communications organizations to elect experienced supervisors to facilitate the learning process. Because there is usually only one communications organizations are usually in larger communities, participants may have to move to fulfill this practicum.

Future and Challenges

Plans for the future include laddering the Associate Diploma to a degree.

One of the biggest challenges in the Program is to support participants academically while they are in their communities. Tutors are not always in place, particularly in remote communities. However, as more participants complete the Program, there will be more local support for communications students. The Centre is beginning to work with the Media Association in Townsville to provide additional practical support to participants.

References

Interviews

The above case description is based in part on interviews in March, 1995 with the following people at James Cook University of Northern Queensland:

Errol West, Head, Centre for Aboriginal and Torres Strait Islander Participation, Research and Development.

Leanora Spry, Program Coordinator, Centre for Aboriginal and Torres Strait Islander Participation, Research and Development.

Arthur Smith, Coordinator of Research and Development, Centre for Aboriginal and Torres Strait Islander Participation, Research and Development.

Barbara White, Educational Development Advisor, Centre for Interactive Multimedia

Publications

James Cook University of Northern Queensland (information sheet—nd) Centre for Aboriginal and Torres Strait Islander Participation, Research and Development. Townsville, Australia: James Cook University of Northern Queensland.

James Cook University of Northern Queensland (1993) *Year in Review, 1993*. Townsville, Australia: James Cook University of Northern Queensland.

James Cook University of Northern Queensland (information sheet—nd) About JCU and North Queensland. Townsville, Australia: James Cook University of Northern Queensland.

Austin, John. "BRACS—Australia's Other Broadcasting Network," in *Land Rights:* Newspaper of the Queensland Federation of Land Councils, Issue 1, 1995.

Appendix One

Programs of study offered in 1993:

Faculty of Arts

Arts ▲ ■ ●
    (Applied Photography) ✱
    (Commercial Art) ✱
Communications ✱
Community Museum Management ■ ▼
Community Welfare ●
Creative Arts ▲
Letters ▲
Material Anthropology ■
Melanesian Studies ■
Museum Curatorship ■
Museum Studies ▲
Music ●
Psychology ■ ●
Social Policy ▲
Social Work ▲ ●
Theatre ●
Visual Arts ●
Women's Studies ■

Faculty of Commerce and Economics

Accounting ■
Administration (Tourism) ▲ ●
Business Administration ▲
Commerce ▲ ❖ ●
Economics ▲ ❖ ●
Management ■
Tourism ■

Faculty of Education

Aboriginal and Islander Education ■
Education ▲ ■ ●
Specialist Subject Teaching ♦
Teaching ♦

Faculty of Engineering

Building ●
Engineering ▲ ■ ●
Engineering Science ▲
Engineering Technology ●

Faculty of Law

Laws ●

Faculty of Science

Biomedical Sciences ●
Computer Science ■
Environmental Science ●
Information Technology ●
Nursing Science ●
Science ▲ ❖ ●
Scientific and Technical Writing ▼
Tropical Medicine and Hygiene ❖

Doctor of Philosophy

Legend

▲ Master's degree
❖ Postgraduate diploma
■ Graduate diploma
● Bachelor's degree
♦ Diploma
✱ Associate Diploma
▼ Graduate Certificate

Appendix Two

IMM PRODUCTION PROCESS

	CLIENT	D	ED	VP	TO	GA	PM	P	OTHER
Phase 1 Contractual Agreement									
• Initial Contact - Concept Development (Project Description Sheet)	x	x	x						
• Costing with conditions		x	x	x					
• Written acceptance of a Contract	x	x							
• Timelines Developed (Pre-notification of Deadlines - Filemaker)		x	x	x					
• (Prototyping)	x		x			x	x		
Phase 2 Scripting									
• Script to CIMM	x								
• Development of Script			x						
• Interface Design - Media Treatments - Video Audio			x	x		x	x		
Phase 3 Production									
• Programming							x	x	
• Resource Development				x		x	x	x	
• Revising - Technical			x			x	x	x	
- Content	x		x						
• Inserting Resources							x	x	
Phase 4 Testing/CD Product									
• Final Revisions/Testing	x		x				x	x	
• Conversions/Testing						x		x	
• CD Pressing					x		x		
• Testing CD's	x						x		x
Phase 5 Field Testing									
• Field Testing	x								x
• Revisions	x		x		x		x		
Phase 6 CD Production									
• CD Production					x				
• Pre Master					x		x		
• Graphic Design	x		x			x			
• CD Booklet Design			x		x	x	x		

Appendix Three

Courses in the Associate Diploma in Communications: Radio, Television and Print Journalism

Year One

Residential One:

- Introduction to Media
- Journalism 1
- Radio 1

Residential Two:

- Australian Indigenous Media
- Introduction to Print 1

Residential Three:

- Aboriginal and Torres Strait Islander History
- Radio 2

Year Two

Residential One:

- Australian Politics 1
- Introduction to Video 1

Residential Two:

- Media, Law and Ethics 1
- Introduction to Video 2

Residential Three:

- Media Management 1
- Introduction to Print 2

At other times, the following courses have been offered:

- Media Management 2
- Television Analysis
- Media, Law and Ethics 2

James Cook University of Northern Queensland

Townsville, Australia

Remote Area Teacher Education Program (RATEP)

James Cook University of Northern Queensland

Townsville, Queensland

Case Focus: Use of Interactive Multimedia

About James Cook University of Northern Queensland (JCU)

James Cook University of Northern Queensland (JCU) was established in 1961 as the University College of Townsville, and became an autonomous university in 1970. In 1982, the Townsville College of Advanced Education was amalgamated with JCU. In 1991, JCU took over responsibility for courses of the School of Art and Design from the Townsville College of Technical and Further Education (TAFE).

The University is located in Townsville, Queensland, a city of 140,000 people in northeastern Australia, 1350 km from Brisbane. About ten per cent of the population is Indigenous Australian.

The area is well known for its dry tropical environment and is the closest university to Australia's Great Barrier Reef. For this reason, much research is related to tropical and marine environment. JCU's six academic faculties are: Arts, Commerce and Economics, Education, Engineering, Law, and Science (see Appendix 1 for JCU's program offerings).

JCU has three campuses: two sites in Townsville, a shared campus with TAFE in Cairns, and a small campus in Mackay. Approximately 8200 students attend the university, the majority of whom come from north Queensland, which is a relatively isolated part of the country. There are approximately 6000 full-time internal students. The University has a strong presence across Australia and in the Pacific Rim area from where it also draws students.

The following two goals are stated in the University's mission statement:

- to achieve and maintain excellence in the education of its students, and
- to achieve and maintain excellence in research, research training and the application of knowledge.

Eight goals are listed to achieve these aims. Among these, one is relevant to this case description: to provide access to improved educational and employment opportunities for members of identified minority and disadvantaged groups (JCU, 1993). JCU is committed to regional development through its Centre for Aboriginal and Torres Strait Islander Participation, Research and Development; through the Remote Area Teacher Education Program (RATEP); through the Rural Education Research and Development Centre (RERDC); and through the Department of Health and Tropical Medicine.

JCU has three programs of interest to this study:

- Associate Diploma in Communications
- Remote Area Teacher Education Program (RATEP)
- Bachelor of Community Welfare

The two programs reviewed will be RATEP and the Associate Diploma in Communications. The Bachelor of Community Welfare will not be discussed since insufficient data was collected and because enrollments were so low in 1995 that it is doubtful that the program was offered for an exclusively Indigenous Australian clientele.

About the Centre for Interactive Multimedia (CIMM)

Established in 1994, JCU's Centre for Interactive Multimedia (CIMM) is one of only units of its kind in Australia. CIMM is an amalgamation of three JCU units: the Remote Area Tertiary Education Centre (RATEC)*, the Video Production Unit and the Open Learning Centre. RATEC was originally located within the School of Education. As other faculties began to draw on its resources, RATEC was established as the separate CIMM unit. The School of Education retains responsibility for the academic content of its programs and final distance package.

The Centre produces educational multimedia courseware for tertiary education and training by combining audiovisual, computer-assisted, and text-based learning into self-paced delivery by computer. CIMM currently uses Authorware Professional, Macromind Director, and Hypercard to create its interactive software. Video production and animation are also essential components of CIMM's software. Software delivery is through hybrid CD ROM technology. CIMM has been producing its own CDs since 1993. CDs run on Macintosh and IBM computers.

CIMM has 29 staff positions including: twelve programmers, three print production assistants, a graphic artist, a student liaison officer, two research and cultural advisors, two audio/video experts, a technician, two educational development experts (who do instructional design work), and four administrative positions.

The course development team generally consists of a the following people:

- content expert/course writer who is often a faculty member from one of JCU's academic units;
- an instructional designer, a program manager who manages administration, programming, internal consistency, and application of standards;
- graphic artist;
- audiovisual specialists if required.

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* RATEC is the former name of the Centre which produces computerized instructional materials. RATEP is the name of the program offered by Cairns TAFE and JCU's School of Education. As early as 1990 software was being produced by the School of Education for the Bachelor of Education in remote communities. Therefore, RATEC was originally located in within JCU's School of Education to develop and deliver teacher education to remote communities. RATEC soon was used to deliver courses in Maths and Physics using computer software. In 1992, the Maths Physics project to create software for students in Science programs at Mt. Isa, a remote Australian community, received funds from the Department of Employment, Education and Training (DEET). During 1993 courseware development for the Bachelor of Education was taken over by the CIMM amalgamation described in the main body of this report. In the same year, CIMM began producing electronic courseware for JCU's Departments of Social Welfare and English. Academic departments retain responsiblity for final copy of software and academic content.

Development costs for a one-semester course is approximately $20,000 (quoted in Australian dollars which are roughly equivalent to Canadian dollars), not counting salaries for course writers who are on JCU base budget.

The Centre is using its expertise to develop a number of distance-delivered programs, among them the Remote Area Teacher Education Program (RATEP). CIMM has six Indigenous Australian on staff, two of whom monitor software products created for Indigenous Australians users for context, relevant assignments and study questions, terminology, appropriate graphics, and so on. However, the issue of ensuring course materials are culturally appropriate is a difficult one since there is variance among Indigenous Australians and Aborigines and Torres Strait Islanders are two very distinct groups. One cultural reviewer maintained that the most pressing need is high quality instructional design, and sufficient development timelines.

The CIMM production process is illustrated in Appendix 2.

CIMM currently serves the following clients:

- James Cook University of Northern Queensland—Departments of Engineering, Maths, Physics, Social Welfare, English, and Commerce; School of Education; and the Equal Opportunity Unit
- Queensland Department of Education—Peninsular and Northern Regions

About the Centre for Aboriginal and Torres Strait Islander Participation, Research and Development

JCU's Centre for Aboriginal and Torres Strait Islander Participation, Research and Development was set up in the 1970s to provide access to Aboriginal and Torres Strait Islander people in tertiary level studies. Initially, the Centre provided student support and provisional enrollment. By 1973, the Centre decided to take a more active role in education and began offering courses with Indigenous Australian content. In 1990 the new Director, an Aborigine from Tasmania, established a separate Centre. In that year, the Centre had enrolled 1000 Indigenous Australian students.

Today, the Centre offers three programs: two tertiary access programs and the Associate Diploma in Communications. The Centre has Indigenous Australian junior faculty in place in Health (Nursing) and Social Welfare departments to provide support and teach. A Bachelor of Indigenous Studies will be offered by the Centre by 1996 and plans are in place to offer a Post-graduate Diploma in Indigenous Research and Development by 1997. New educational initiatives in Law are being explored and the Centre is pursuing a much more active role in RATEP. The Centre hopes to eventually offer a full range of degree credit programs developed specifically for Aboriginal and Torres Strait Islander students.

The Centre also acts as a consultative body to the community at large. Much of this work is to direct people properly or to provide orientation to Indigenous Australian cultures. For example, if a government agency in Townsville wants to identify an elder is in a particular Aboriginal community, the Centre can provide direction. The Centre can also provide guidelines on how best to communicate with Aboriginal and Torres Strait Islanders in their communities.

The Centre has a philosophy of two-way education and building communication among cultural groups, so that students can learn to operate biculturally. This philosophy recognizes that each cultural group has something to offer the other. Therefore, there is a cultural mix among the staff.

The Centre's Community Management Advisory Committee (CMAC) is made up of Indigenous people who have leadership roles in their communities. The Committee meets at least four times annually. It is this group that provided the initial impetus for the establishment of the Centre so that Indigenous students could learn through their own cultural eyes.

The Centre has locations in Townsville, Cairns and Yarrabah where various education and research programs are carried out. The main Centre on the JCU campus in Townsville includes a general office, conference and study facilities, a computer room, and a community common room which has a secure play area for children. The Centre has a large Media Studies Complex which facilitates offering courses in the Associate Diploma in Communications: Radio, Television and Print Journalism (see case description).

Tertiary Access Programs

The Centre offers tertiary access at two levels for Aboriginal and Torres Strait Islanders who need further academic preparation before starting university study. Each level takes one year to complete. Students enter at the level determined by a needs assessment. Tertiary Access One is a generic program focusing on Mathematics, Literacy, Science and Indigenous Studies. Tertiary Access Two provides greater specialization in students' academic fields of choice and prepares them for entry into specific programs.

The Access Programs are offered in six sites, two of which are prisons, and one of which is a traditional Aboriginal community. The Centre hopes to establish a new site at the tip of Cape York where distance education will be necessary because of the Cape's remoteness. The Centre appoints local tutors to support participants in the Tertiary Access Programs.

The Queensland Open Learning Network

The Queensland Open Learning Network (QOLN) has a mandate to develop a state-wide system for higher education courses within the following parameters:

- decentralized system of development and delivery of higher education
- institutional cooperation among institutions
- use of communication technology

Further details of QOLN are provided in a separate document.

Remote Area Teacher Education Program

Program Overview

Established in 1990, RATEP offers Aboriginal and Torres Strait Islander educators professional development in their communities at the following laddered levels:

- Certificate of Community Teaching—a one-year Cairns TAFE award which allows graduates to teach in the community;
- Associate Diploma of Education—a two-year Cairns TAFE award which allows graduates to teach in the community and ladders to JCU's Diploma of Teaching;
- Diploma of Teaching—a three-year JCU program which takes participants four years to complete, allows graduates to teach primary school, and ladders to the Bachelor of Education;
- Bachelor of Education—a four-year JCU program which takes participants five years to complete and fully qualifies graduates as teachers.

Because study skills are built into the course materials, participants take an extra year to complete the JCU awards.

The Queensland Office of Higher Education provides JCU with funds to develop and deliver the Program, and a Management Group decides how these funds are to be allocated.

The Program is the only one in Australia which integrates traditional distance education and interactive multimedia (IMM) delivery. Graduates of the Cairns TAFE Associate Diploma of Education receive the equivalent of one year credit for JCU's Diploma of Teaching. At present, all participants are from Queensland. Appendix 3 illustrates the Cairns TAFE and JCU sites where RATEP is delivered. Appendix 4 provides information on clients, years to completion, program name and award, and delivery agency.

History and Community Involvement

RATEP's predecessor, AITEP (Aboriginal and Islander Teacher Education Program), was a face-to-face program which, while successful, did not meet the needs of geographically remote teachers and teacher assistants. In 1989 JCU and Cairns Centre of Technical and Further Education (TAFE) received $600,000 from the Queensland Office of Higher Learning to establish the Remote Area Teacher Education Program (RATEP). RATEP's goal was to provide teacher education to Aboriginal and Torres Strait Islanders in their own communities.

When the Program was first proposed a consultant from the School of Education conducted a needs analysis with Torres Strait Island communities. (Initially, the RATEP was to be delivered only in the Torres Strait—see explanation below). This consultation was projected to take six months, but it actually took three times as long! The consultant was the chair of the School of Education unit which addressed the needs of Indigenous Australians. The chair is now employed with the Australian government in the area of Aboriginal and Torres Strait

Islanders. School of Education faculty have noted that it is difficult to retain Indigenous Australians on staff because they leave for better opportunities, such as government positions.

While RATEP was always envisaged as serving both Torres Strait Islander and Aboriginal communities, the initial offerings were designed for Torres Strait Islander communities. It was felt that because this was a more homogenous group in terms of cultural differences, it might be easier to develop programs in the area. Also, Torres Strait Islander communities are stable and experience fewer social difficulties because they were not displaced as Aborigines had been during colonization. Aboriginal groups often find themselves living among other unrelated Aboriginal groups because of displacement. This tends to result in unstable communities. However, Aboriginal communities also wanted to partake in RATEP and so the Program was expanded to include all Indigenous Australians. Because of this late development, the needs analysis did not include Aboriginal communities and delivery was somewhat delayed.

It is interesting to note here that one of the first RATEP planners had worked at Brandon University (BU) in Manitoba where he was involved with several Indian teacher education programs (TEPs) including BUNTEP, ITEP and PENT. This BU experience undoubtedly facilitated the development of RATEP.

Eight students enrolled in the first RATEP intake and all received Diplomas of Education. Six of those graduates intended to enroll in the Bachelor of Education. RATEP has been able to demonstrate relatively high enrollments and retention rates. For example, "Cairns TAFE quadrupled the number of Aboriginal graduates from remote communities from the pervious ten years of the on-campus course." (Henderson and Putt, 1993) Because of a recent state government directive, all teachers must have a four year Bachelor of Education by 1997 in order to be registered. This has resulted in an increase in numbers from the usual eight annually (1992 was an anomaly with 18 registrants) to forty registrants in 1995.

Community Involvement

A large number of stakeholders initially were consulted and many still are collaborating in the development of RATEP. Stakeholders included the following:

- Indigenous Australian agencies:
    - Queensland Aboriginal and Torres Strait Islander Education Consultative Committee (QATSIECC)
    - the Torres Strait Islander Regional Education Council (TSIREC)
    - the Aboriginal Consultative Committee (ACC)
    - the Islander Coordinating Committee (ICC)
- Government:
    - Queensland Office of Higher Education
    - Queensland Department of Education
    - Queensland Open Learning Centre Network (QOLN)
    - Department of Employment, Education and Training (DEET)

- Educational Institutions
  - Cairns TAFE
  - School of Education, JCU
- Other:
  - the students
  - the Apple Corporation through the Byte Centre

RATEP's Aboriginal and Torres Strait Islander Management Committee meets two to three times annually to determine policy, budget, student selection, delivery sites, etc. For example, JCU can accept a student into RATEP, but the community decides if they will accept that student at their site. One of the biggest tasks is to allocate Program funds supplied by the Queensland Office of Higher Education.

The Program Coordinator and the Program Officer were key people in initially steering RATEP and providing links between the various stakeholders, the Reference Committee, and Management Committees.

History of IMM

The initial proposal was to deliver RATEP in remote areas using print and audio. A window of opportunity opened (an inexpensive arrangement with Macintosh computers!) which allowed for the development of IMM. From the initial stages, the School of Education and CIMM have collaborated to produce IMM courseware to deliver parts of the Program. By 1991 funds were secured to allow courseware production of an entire Diploma of Teaching. In that same year, production of teacher professional development courseware packages commenced.

Initially courseware was produced on floppy diskettes that were sent to participants. All courses are now on compact disks. Course writers from the School of Education initially learned basic programming at workshops run by the Byte Centre, which is an Apple computer supplier in Townsville. Once they knew the capability of the software, faculty were receptive to its use. The advantages of faculty doing programming on their own were total control over design and content. Besides the fact that initially there were only two computers available on which to program, other difficulties were:

- programming was time-consuming even with the support of student assistants;
- faculty were relative novices at programming and some were learning to program as they were developing courses;
- some faculty did not have instructional design expertise in spite of their backgrounds in pedagogy;
- some faculty had limited cross-cultural knowledge and/or experience with Indigenous Australians.

With later revisions, faculty increasingly used CIMM services which included programmers who could incorporate video, print, interactivity and other features into courseware.

Program Costs

The development and delivery costs in the first year of the Program were approximately $15,250 per student unit based on an enrollment of 80 students. This costs became lower each year, and by 1995 it was hoped that the cost would be as low as $8500 per student unit based on an enrollment of 100. However, the numbers of participants for 1995 has always been much lower than expected.

RATEP is expensive to run because of the small number of participants per site, the relatively high level of learner support, and the expense of course development using IMM. However, the purpose of distance education is not simply to save money. Distance education allows access to education for remote and/or disadvantaged groups. Proper resources must be incorporated to make education effective. It is important to ensure that people who have too often failed in an educational system that is inappropriate for them finally have opportunities to succeed. But these opportunities will not be without financial cost.

Clients

RATEP participants prefer to study close to home rather on campus because of family, community, and traditional responsibilities. Many become very homesick when they must move to campus to study. Participants are mostly women who are thirty years of age or older. Often they have children.

Teacher trainees are eager to enter the Program since formal qualifications will soon be required for all Queensland educators. Participants are conscientious. Communities are very supportive since they have asked to be Queensland Open Learning Network Learning Centres (see section above on QOLN).

There is one intake of students annually across several Learning Centres. The Queensland Department of Education, JCU and the community all play roles in the selection of participants from among the Aboriginal Teacher Assistants which the Office employs. The Office also selects sites and coordinators to serve sites. Therefore, participants live in the community and are selected for full-time study at the Learning Centre. Some participants will move to a site because they have the local support of their relations there. Because of the size of communities, there may only be three or four participants per site.

Because RATEP has been developed for Aboriginal and Torres Strait Islanders, no efforts are made to include non-Indigenous students. To date only one non-Indigenous student has participated. Although the course materials have been developed specifically for Queensland clients with the Queensland Office of Higher Education as a major funder, RATEP has been offered outside of the state. For example, it is offered in the Kimberley region of Western Australia.

Language and Culture

Culture

Indigenous Australian communities requested that RATEP graduates have the knowledge and qualifications to be educators throughout Queensland. Communities also want to retain their cultures. Therefore, curriculum developers had to ensure that qualifications were thoroughly addressed as well as individual student needs and cultural components. School of Education faculty say that the use of IMM has helped them develop curriculum and incorporate culturally appropriate individualized instruction.

Recently, Indigenous Australians, such as teachers and cultural advisors from CIMM have been assisting course writers ensure that courses are culturally appropriate and relevant to learners. Course writers are usually non-Indigenous faculty members from the School of Education. However, the RATEP Coordinator has done extensive research on interactive learning systems and cultural contextuality (Henderson, 1994; Henderson and Putt, 1993). The CIMM Education Development Officer (who is responsible for much of RATEP's recent instructional design) has had three years experience teaching in Indigenous contexts. She says that during her time in Aboriginal communities she gained insight into Aboriginal approaches to education.

It is worth noting again that course materials were initially developed for Torres Strait Islanders. While they have been adapted for use among all Indigenous Australians, there is much work to be done to ensure that content is culturally appropriate cultural relevant for all Indigenous groups.

One Course Writer's Efforts

Course writers are aware that they do not have the depth of cultural understanding that they would be ideal for a RATEP course developer. Cross-cultural experience is limited: some course writers have lectured to on-campus courses of Aboriginal and Torres Strait Islander students; some have taught for short times in communities; some have had cross-cultural experiences in other countries (e.g., Papua New Guinea); few have had the opportunity to visit the communities where RATEP is offered. However, course writers have made extra efforts to address cultural needs in spite of these deficiencies.

The interviewer had the opportunity to speak to an author of one of the Mathematics courses. He said that he felt caught in a vacuum without knowing the learners, their communities, or their needs. One of his tasks was to upgrade RATEP participants' math skills while instructing them in methods of teaching Mathematics. It was important, therefore, that he provided a good model of teaching in his course.

Instead of trying to re-invent the wheel, he adapted a Mathematics package that had already been developed for Torres Strait Islanders by the State Education Department in Cairns. The Technological and Community Math course was part of a government-funded project entitled Unilearn which was an adult academic upgrading program. Presumably, those who developed the Unilearn Mathematics course had visited Torres Strait Island communities and conducted needs assessments. The JCU course writer utilized the thematic approach of this course to enhance relevancy. Thus, the RATEP course had a unit on Mathematics in the weather, Mathematics in the stars, etc. rather than presenting irrelevant math problems for learners to solve. He also based math assignments in community. For example, participants were asked to design a Mathematics teaching unit based on a situation in the community. He listed two of the assignment themes that resulted as follows: Math of the Cargo Boat; Math of the Emu Farm. He used creative assignment submissions such as these in teletutorials to motivate participants regarding the vast possibilities when teaching the subject.

Language

The language of instruction is English. A high level of English is essential for those wishing to teach anywhere in the State. Indigenous community members and the School of Education faculty agree that helping trainees reach an acceptable standard of academic English is an important challenge. The goal, however, is to ensure that graduates are bilingual and bicultural so that they have an understanding of both Indigenous and non-Indigenous cultures.

In Queensland schools, children are being taught in English, but there is a gradual move to bilingual/bicultural education. Thus, it is important that teacher trainees retain their Indigenous languages. However, language maintenance is up to the students, since JCU does not offer courses in Indigenous Australian languages. This is partly because there are so many languages and dialects, and partly because many of them are not sufficiently codified to teach.

Entry Requirements and Financial Assistance

In general, RATEP participants do not have the qualifications for regular tertiary entrance. In most universities, they are required to make up deficiencies through a bridging course or access program. RATEP participants end up studying for an extra year in RATEP because academic content and study skills are included in the courses.

Teacher trainees receive financial support from the Department of Employment, Education and Training (DEET) through the Abstudy program.

Student Support

Participants study full-time at Learning Centres. They receive content support as they work through course packages from the following people:

- on-site tutors provided by Queensland Department of Education
- on-campus tutors from the School of Education, JCU
- faculty lecturers and teletutorials

The on-site tutors are generally employees with general content expertise. Often, they are experienced teachers who have worked in cross-cultural settings. They may be AITEP graduates. Tutors are not necessarily from the communities in which they work. According to the RATEP Coordinator, it is sometimes preferable that on-site tutors come from outside communities because then they tend to have more authority and fewer community responsibilities. The ratio is one tutor for every ten RATEP participants. Ideally, they act as mentors to assist participants work through course materials, prepare for teletutorials and complete assignments through cooperation with on-campus tutors or lecturers. The assignment submission process is to send a facsimile draft of the assignment to the on-campus tutor who returns it with comments. It is redrafted with the assistance of the on-site tutor and faxed again until it is acceptable for grading. Sometimes on-site tutors will end up providing personal counselling, confidence-building and motivation.

One-hour teletutorials are held every week or two, depending upon the course. Often, the teletutorial will go over one hour if scheduling permits. Sometimes on-campus tutors will give the teletutorial. On-campus tutors (discussed again later in this case description) are usually hired to support participants with study skills, and particularly to prepare participants for their teletutorials via facsimile. The faxes often include information to assist learners read academic text as written (rather than trying to rewrite the article reprints in plain English) and focus in on key information from the courseware and readings. Participants go over the faxes with their on-site tutor. The process continues until the day of the teletutorial.

Faculty can be contacted by fax, phone or e-mail. They rarely have the opportunity to travel to Learning Centres because of the high costs of travel. Learning Centres can be 1000 to 1500 kms from Townsville and very difficult to reach by public transport.

AITEP graduates are now employed throughout Australia in education, government and other fields. This is both gratifying to School of Education faculty and often helpful. For example, AITEP graduates in communities may end up being on-site tutors hired by the Queensland Department of Education. Those in government are able to bring a fuller understanding of the JCU programs when considering new government initiatives.

Cairns TAFE is very experienced in working with personal and counselling needs of Indigenous students. Therefore, a special Learning Centre has been set up at Cairns TAFE to accommodate participants with special needs (e.g., participants with medical needs, abused spouses, etc.)

Design and Delivery

Appendix 5 illustrates the RATEP design, delivery, interactive model. Appendix 6 lists subjects, lecturers and texts for the 1995 academic year. Most participants spend their first two years studying in the Off-campus Teacher Education Program (OFTEP) offered by Cairns TAFE. As previously mentioned, qualifications received through Cairns TAFE are transferable to JCU's Diploma of Teaching (see Appendix 4).

The Program is set up for groups of teacher trainees in QOLN Learning Centres, rather than for isolated individuals in remote communities. It was found that isolated students discontinued the Program. Communities send in requests to become a Learning Centre, usually based on the number of potential Program participants. The Queensland Office of Higher Education selects and funds Queensland Learning Centres as well as providing salary for the Centre Coordinator. JCU pays a fee to the Network to use the Centres. Currently, Cairns TAFE uses twelve Learning Centres, and JCU utilizes ten to deliver RATEP. The Queensland Department of Education funds on-site tutors. With the exception of the Learning Centre at Cairns which serves participants who do not cope well in small communities, all Centres are in small communities. QOLN Centres are equipped with computers, facsimile machines, teleconferencing equipment, and a selection of resources.

As previously noted, awards are laddered so that participants can opt out after a year and still receive recognition for the year. They can enter the system again later and receive a higher qualification for another year or two of study.

Course Delivery

Course content is delivered via a combination of methods as follows:

- course packages, consisting of IMM courseware, print, and sometimes audiovisual components
- on-site tutors (discussed previously)
- on-campus practica
- teletutorials

Participants study full-time at Learning Centres supported by the on-site tutor. They are at the Centre from 9:00 until 4:00 and take four to five courses per semester. About one hour daily is reserved for teletutorials. Teacher trainees often work in small groups to cover material and complete assignments.

Participants attend two on-campus practicum sessions in which they teach in non-Indigenous contexts. Participants are finding this part of RATEP challenging and sometimes need an extended practicum. However, it is necessary that they demonstrate both to the School and to themselves that they can succeed in mainstream teaching. It is interesting to note that non-Indigenous teachers are not required to do a practicum in an Indigenous context in order for them to receive qualification across the state.

The only other time that students must come to Townsville is for an initial orientation session which gives participants the opportunity to meet faculty, tutors and colleagues. The orientation also covers such things as introduction to the campus and the institutional culture, library use, administrative matters, and the opportunity to socialize. Unfortunately, sometimes the orientation is late because participants do not receive Abstudy funds to support travel until they are several weeks into the Program.

Courseware Development

Initially lecturers developed the courseware for each subject sometimes on their own, in which they carried out the instructional design, programming and course writing. Course writers are content experts from the School of Education. One faculty member noted that two deficiencies of RATEP are that some faculty do not have strong cultural experience with Aboriginal and Torres Strait Islanders and that many have never had the opportunity to travel to communities to experience learners' environments.

CIMM's Education Development Officer is involved in most of the instructional design of recent revisions. She was seconded by the Queensland Department of Education to work on the Program. She had had instructional design training during graduate school, but still needed time to become familiar with IMM and programming.

She learned about Indigenous approaches to education later in her teaching career during her experience as a school deputy principal in a disadvantaged urban school which attracted many Indigenous students from the Torres Strait Islands, particularly those who spoke languages other than English. However, she recognizes deficiencies in her knowledge because she is non-Indigenous. She strongly supported CIMM-employed advisors to provide cultural input into RATEP courses. After reviewing the existing software, she thought what was needed in revisions was a more flexible and active approach which recognized learners' knowledge and experiences, promoted more critical thinking, enhanced interactivity and generally made better use of IMM (see programmers' input later in this case description). She noted that ideally courses should be pilot-tested before they are delivered. However, materials are rarely completed in time, so piloting has not yet occurred.

Some research has been conducted regarding learners' utilization of IMM. It has been found that some use it to reinforce what they have learned from print materials and teletutorials. Others use it as a self-testing device. It has also been found that participants like to work alone on the computer because IMM gives them immediate feedback that they can trust, while peers do not always know the answers (Henderson and Putt, 1993). Of course the problem with this is that it may assume and reinforce the notion that there always is a correct answer(s).

Interaction with Lecturers

Teletutorials are held every week or two to clarify content, promote discussion, obtain participant feedback on their understanding of content, discuss assessment, and give feedback on assignments. As much as possible, audioconferences are run as seminars so that participants have opportunities to share their experiences. The purpose of the seminar approach is threefold: to enhance learning, to address oral learning styles, and to empower learners.

One lecturer interviewed said that he leads the teletutorial at first, and over time participants have the opportunity to be tutorial leaders. Before each tutorial, he sends out an agenda. Often, he will divide his class of forty into four groups to complete and then report on tasks. He says that the more participants become responsible for the teletutorials, the less reliant they are on textbook information and the more empowered they are as professionals.

In addition to teletutorials, participants interact with lecturers via telephone, facsimile, and mail. Mail service is poor in remote areas, and electronic mail is not yet adequately in place. Participants also communicate with each other within their communities, during audioconferences and via facsimile.

Assessment of Learning

Participants are assessed through assignments and examinations. Tutors have noted that participants are extremely stressed by exams. There have been discussions regarding alternatives, but there is concern that without testing the Program would be viewed as less stringent than mainstream awards.

Discussion with On-campus Tutors

The interviewer had the opportunity to discuss the course with several on-campus tutors who had been course lecturers in RATEP. The tutors interviewed typically had responsibility for five to twelve students.

One tutor was selected because she had taught the course previously on-campus to Indigenous students, had taught literacy at TAFE, and also because she was available. This tutor said that learners discussed sensitive issues quite openly and she thought that the fact that she was not Indigenous posed no problem to them. She noted that cross-cultural orientation should be required for on-campus tutors who have had no experience teaching in cross-cultural situations.

On-campus tutors are supervised by course lecturers and are paid only for contact hours (not preparation time). On-campus tutors' roles were as follows:

- to provide input as part of the course development team into the courseware (e.g., to provide additional readings and learning activities);
- to prepare learners for teletutorials through weekly faxes (discussed in the student support section of this case description);
- to assist learners prepare assignments;
- to conduct teletutorials.

Tutors noted that Indigenous Australian students both on- and off-campus are usually ill-prepared for academics and require much support to build the necessary study skills. One tutor said that it was appropriate to build these skills by guiding participants through article reprints as written, rather than by simplifying academic writing. She added that students need much support when completing assignments because participants have not had opportunities to learn how to write academic papers. Also, access to resources is limited in remote areas. Library searches are complex for learners and even if resources can be located, the semester is too short for participants to receive them before the assignment is due. One tutor said that there is a danger that on-site tutors assist participants too much with their assignments. Ideally, tutors are facilitator/mentors who help participants gain the skills they need in a supportive way.

One on-campus tutor also said that because teletutoring was a new mode of delivery for her, and because Indigenous learners are reluctant to speak up for fear of making errors, she would have liked more preparation before conducting teletutorials on their own. Orientation to teletutorials usually is through observing an experienced lecturer conduct one or two sessions. One tutor said that it is quite a challenge to tutor without the visual cues one has in face-to-face interaction. Because learners are so silent, she was often unsure of participants' understanding of and response to content. This tutor said that pre-preparation of participants via facsimile as well as directing questions or tasks to specific learners before the teletutorial helped promote interactivity during the telephone sessions. It was noted that once participants become more used to teleconferencing and more familiar with each other (especially in upper years), they are more willing to interact across sites during telephone sessions. She said that if on-campus tutors could visit sites and become familiar with learners, the process of becoming relaxed with teletutorials would be faster than it now is. Because participant numbers are not known early enough, on-campus tutors are sometimes not hired in time for the on-campus orientation. This would be the ideal time for them to meet participants as a group as well as on-site tutors. On-site tutors sit in on teletutorials, but according to the interviewee rarely contact on-campus tutors at other times.

Discussion with a Lecturer

The interviewer had the opportunity to talk to a lecturer about her experiences in RATEP. This lecturer is non-Indigenous, but had previously taught on-campus in AITEP (discussed under program history) as well as at the secondary school level, so had taught Indigenous Australians over several years. She currently teaches a course on education and cultural diversity which is a first year core subject on- and off-campus. Her aim is to translate learners' experiences into an understanding of system-wide issues. She says that the topic and this instructional approach take a large measure of cultural sensitivity.

She said that distance education is meeting the need in remote communities, but expressed concern that learners are isolated in communities and do not have the enrichment of interactions with a diverse range of people. She was quick to add that even on campus, the diversity of students is less than would be ideal. Another difficulty with distance education for this lecturer is that faculty rarely meet with learners. She finds teletutorials disconcerting because all she (and learners) hear are disembodied voices. An issue, not particularly with distance education, but with RATEP as a whole, is that learners are exposed to a relatively small number of lecturers. For example, learners have three courses from this lecturer in the two-year program.

Regarding the use of IMM, she was happy with CIMM's assistance and orientation to this delivery mode. One of her major goals was to let learners know that there is a person—a course writer, beyond the messages that they see on screen. She therefore made sure that there was a self-introduction screen as part of the courseware. She preferred using pictures of real people rather than artwork. She said that she was hard-pressed to find visuals for all of the concepts that she covered in the course and wondered if at times it would be better not to illustrate a point graphically. A challenge in developing courseware was language use: she noted that she used one genre for teaching RATEP participants, but expected them to use another for assignment submission.

Another frustration of this lecturer was working with tutors. She noted that some on-site tutors are excellent facilitator/mentors for RATEP participants. Others are ill-prepared in terms of course content and complain to her and to learners about the difficulty of article reprints. Some on-site tutors want a very structured, lecturer/tutor-centred approach since they say that is what students are accustomed to and how they want to learn. However, the lecturer thinks an instructor-centred approach will stifle spontaneity in interactions during teletutorials and on-site discussions. She noted that some on-site tutors give learners to much help completing assignments rather than facilitate independence. She added that as a former AITEP tutor herself, she understand the difficulty of facilitating critical thinking and independence among learners.

A Look at Courseware

The interviewer had the opportunity to look at two courseware compact disks during the visit to JCU:

- AI 2020: Contemporary Australian Society
- SD 3530: Educational Administration in Indigenous Contexts

All courseware comes with print instructions for use. Instructions include hardware requirements, preparation of the data disk, loading the software, beginning the course, use and features of the package, key shortcuts, and trouble shooting. Disks carry content as well as interactive activities and exercises. Both disks begin with a concept map which acts as a table of contents for learners. Learners can work through concepts in the order they choose, although most start with the first module and work through consecutively.
Each screen is equivalent to a page, and within modules students can move back and forth. Each page discloses information sequentially so that learners have the opportunity to absorb one point before moving on to the next. It is the learners who decide when to view the next piece of information and when to turn the page.

Study skills are built into the content at appropriate points (e.g., "Draw a box around the topic sentence." This instruction was followed by an explanation of the correct answer.) The skills incorporated into the course become increasingly more sophisticated. Throughout both courses, difficult terms and vocabulary are defined on screen (e.g., "This does not **compensate** [make up] for..."). Learners can view a glossary by selecting the appropriate icon. The glossary does not simply define words, but uses various graphic techniques and animation to help participants learn the new term. The disks incorporate a great deal of repetition to reinforce and review information. At the end of a module, participants are instructed to review the module or, in the case of AI 2020, to complete activities in a workbook.

Learners have the opportunity to make notes for themselves on screens. They simply select the "notes" icon and a note-making box, which can be moved anywhere on the screen, appears. Participants can print their notes.

Because disks carry the entire course content, much of the courseware is simply electronic page turning. However, the interactive activities and other features such as ability to make notes on screen, and cross reference and highlight key information within the electronic article reprints (input on hypertext) enhance participants' learning of the material. By providing immediate feedback learning is more helpful. Use of animation, colour, music and unusual fonts makes learning more interesting, although for this writer sometimes the colours were rather garish, the fonts difficult to read and too varied, and there were too many cartoon characters. The music might become repetitive for users. However, they can usually choose to turn sound off.

A1 2020: Contemporary Australian Society starts with pre-reading questions. Each module, or topic within the concept map is four to ten screens in length. While participants can move around the course in any sequence they choose, the teletutorials are referred to (e.g., "This point will be discussed in your teletutorial."). By tying the course content to teletutorials, a prescribed sequence of learning is imposed. Each screen of this course has been printed. While this researcher found it desirable to have hard copy of long article reprints to facilitate reading, having hard copy of interactive pages was not effective or efficient because of how pages designed for interactivity "look" when printed. As discussed below, there is controversy over whether or not any part of a disk should be printed. AI 2020 is quite old, and may soon be updated.

SD 3530: Educational Administration in Indigenous Contexts has recently been revised. This course, according to CIMM, is the first that had extensive input from the Indigenous Australian community. The course writer and CIMM have created an exciting course which eliminates some of the irritants of earlier courses and incorporates greater interactivity and relevance and appropriateness for the intended users. For example, the course begins with a brief video of from the Aboriginal rock band Yothu Yindi. Then the question, "What does this have to do with Educational Administration?" is posed. As it turns out, the lead singer, Mandiway Yunupingi has a degree in Educational Administration and has developed a strong philosophy in this field for Indigenous people. His views are presented throughout the course, along with the views of others. The use of Indigenous voice overs, video clips and slides throughout the course add realism and acknowledge that these are mature learners. While an attractive font was selected for presenting information, this writer finds the font difficult to read.

The course makes extensive use of icons (cultural symbols are used) to give learners more control and assist them in using the various features of the software as follows:

- selecting the boomerang spinning in the bottom right-hand corner exposes the next piece of information or turns the page;
- the page-control turtle in the bottom left-hand corner indicates the page number, total number of pages, and its selection allows learners to go back and forth;
- selecting the sound turtle allows learners to turn sound on or off;
- selecting the shield allows learners to exit the section of the course they are on;
- selecting the "help" people opens instructions on how the course operates;
- selecting the notepad opens the note taking box (described previously);
- selecting the reading journal icon opens the reading journal.

The courseware includes a great deal of choice for students regarding sequencing of their learning. There is a huge credit listing of those who contributed to the courseware.

Center for Interactive Multimedia, Programmer's Input

The writer of this case description had the opportunity to discuss issues with programmers concerning the production of interactive multimedia (IMM) course materials for RATEP. These programmers are currently working on revising and updating the RATEP courseware, and in fact some are being trained as programmers for CIMM by working on RATEP.

They said that it is almost always more difficult to revise courseware, than to create a new electronic course. This is largely because advancements in computer technology occur so quickly that the software used for the original course is outdated by the time it is revised. This is complicated by the fact that the course writers were academics, not fully trained computer programmers or instructional designers. Therefore, they were rarely cognizant of proper conventions when producing complex programs of this type. Thus, it is often a challenge for the programmers to trace how the course has been set up electronically. It is also a challenge to reformat so that the course is uniform and consistent in terms of features such as font, use of colour, punctuation, etc. Also, graphics were rarely drawn by professionals and had to be redone.

In order to revise the courseware, the programmer returns to the original electronic material. Often, course writers brought together many small pieces in order to create the electronic course. However, because the development of IMM was rapid, RATEP had no administrative staff or infrastructure in place to store this material in an orderly fashion. Consequently, it has been time consuming to locate electronic copy and some has been misplaced. Programmers now feel that they have two out of the four semesters of course material located.

Programmers said that they can revise approximately one unit per week when they are receiving orientation as programmers. School of Education faculty involved in RATEP think that this is slow, and would prefer that trained CIMM programmers work on the courses.

In spite of criticisms from those who say "if it can't be done perfectly, it should not be done at all," the Head of the School of Education is convinced that students appreciate IMM. Since it is working well IMM should be continued and developed. To be fair, course writers from the School of Education were pioneering in the use of IMM. It is doubtful that JCU would have taken the initiative to move into this delivery mode without the initiatives taken by School of Education faculty. They spent much of their own personal time learning as much as possible about the technology given tight timelines. Also, there was no model in place to help them accurately assess the cost of moving into IMM. Therefore, RATEP became much more expensive than expected. Given the revision work that must now occur, it is important that sufficient human resources, appropriate time and money be allocated to do the job properly.

One controversy is the use of hard copy for students. CIMM has done away with the print screen functions of the software because staff think that students can read as easily from screen as from paper. They say that having article reprints available electronically provides students with opportunities to make notes on screen, cross reference electronically, conduct keyword searches, and use other features of the Program not possible from paper copy. They add that page set up of interactive computer screens is not appropriate for hard copy. Further, they say that printing screens is time-consuming and costly, even in terms of mailing. However, School of Education faculty say that students want and need hard copy, particularly for article reprints. Faculty would prefer that a course be delivered in print as well as through electronic software to address student needs and feedback.

Results of an Early Program Evaluation

Results of the 1991 RATEP evaluation revealed the following strengths of the Program:

- computer use:
  - durability and flexibility of IMM hardware
  - creativity of course writers
  - opened potential for IMM courseware
- dedication of those involved in planning, management, production, and delivery

- support of administrators on the Management Committee in ensuring RATEP success
- cooperation amongst stakeholders
- financial support from government agencies
- risks taken by JCU and DEET in implementing RATEP

The evaluation report made recommendations in the following areas:

- Program Development—maintaining, expanding, and revising courseware; expand beyond teacher education; research in use of IMM; provide expertise to Indigenous Australians in course development, writing and evaluation; continued involvement of Indigenous Australians in order to maintain cultural relevance
- Student Financial Support—ensure all students are adequately supported
- Community Involvement—extend consultative process to accommodate the changing nature of RATEP in each community; establish a RATEP Committee in each participating community
- Tutors—provide initial and on-going tutor training; appoint full-time tutors; assess tutor effectiveness; trial tutor-independent courses
- Teaching Practica—ensure practise teaching outside participants' communities; stagger practicum schedule
- Site Selection—develop selection criteria which includes community sanction, personal support infrastructure for learners, profile of the student body, tutor availability and accommodation
- Management—establish a legal entity responsible for research and development; register as a Training Institution to gain recognition for the Training Grants Levy; establish a central administration for RATEP; ensure Reference Committee retains control over policy; continue the appointment of a Peninsular Region Project Officer; provide orientation for school principals hosting Learning Centres and RATEP; seek institutional funding which allows RATEP to be financially independent; plan for expansion of RATEP within Queensland
- Conference—hold a conference to discuss state policy on tertiary open access learning

Future and Challenges

Challenges facing RATEP include the following:

- the perennial concern for funding of this expensive program
- continued use of CIMM for course development and the effects of costs on pedagogy, e.g., the cost of computer programming is increasing from $15 per hour to $25 or more per hour;
- reputation of the program as a provider of high quality, rigorous teacher education;

- recognition of Indigenous people as qualified—this includes RATEP graduates as well as graduates from other programs both within and outside the School of Education;
- obtaining learner feedback;
- retention of Aboriginal students (currently most graduates are from the Torres Strait region);
- expansion to a larger geographic area when the program is already addressing the needs of diverse cultures in northern Queensland;
- a higher degree of community involvement in all aspects of RATEP, including the selection of lecturers and tutors;
- support/collaboration/take over by the Centre for Aboriginal and Torres Strait Islander Participation, Research and Development.

RATEP has been an innovative program that has been adventurous in terms of its delivery and as responsive as possible given its resources. Current revisions demonstrate the School of Education's commitment to quality courseware and ability to collaborate with CIMM. Yet, the Centre for Aboriginal and Torres Strait Islander Participation, Research and Development says that it is important that this type of program is run either in collaboration with or entirely by their Centre. However, tribal differences between the Head of the Centre and the groups to which the Program is offered may be problematic. These are issues which JCU and all educational institutions must face: Should distance education programs for Indigenous people be run by academic faculties? by distance education units such as CIMM? by Indigenous Studies units? If run by Indigenous units, will there be difficulties because of tribal differences? How will it be possible to address cultural diversity among program participants?

With developments in technology, the use of computer conferencing and electronic bulletin boards may be incorporated into the Program. Experiments are being carried out with the use of telegraphics in teletutorials. Recent experiments by Cairns TAFE have thus far found computer conferencing too expensive. Two-way video conferencing is in place at Cairns TAFE and is likely to expand at JCU. However, Telecom has not yet put cables in place in a sufficient number of remote communities for it to occur.

Cairns TAFE and JCU are in the process of developing an agreement addressing the sale of RATEP materials. Any sales would have to benefit the Program and would be brokered by the RATEP Management Committee.

Other developments being examined are the expansion of RATEP to all remote communities in Western Queensland along the Northern Territory and South Australian borders. Also, the RATEP model may be used to train people such as language teachers in their own communities in an attempt to put Indigenous languages into school curricula in remote areas.

In future, programs for Indigenous Australians in other fields may be developed at JCU, possibly again collaborating with TAFE in nursing, policing, corrective services, administration as well as for academic bridging.

References

Interviews

The above information is based partially on interviews in March, 1995 with the following people from James Cook University of Northern Queensland:

Lyn Henderson, Senior Lecturer, Program Coordinator, RATEP, School of Education.

Bronwyn Davies, Head, School of Education.

Barry Osborne, Dean JCU School of Education, Cairns Campus.

Bob Moon, Senior Lecturer, RATEP, School of Education.

Ian Putt, Senior Lecturer, RATEP, School of Education.

Helen McDonald, Lecturer, RATEP, School of Education.

John Langford, Lecturer, RATEP, School of Education, Cairns Campus.

Dianne Cooper, RATEP tutor, School of Education.

Errol West, Head, Centre for Aboriginal and Torres Strait Islander Participation, Research and Development.

Barbara White, Educational Development Advisor, CIMM.

Pat Cummins, Cultural Review Assistant, CIMM.

Peter White, Instructional Designer, CIMM.

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Appendix One

Programs of study offered in 1993:

Faculty of Arts

Arts ▲ ■ ●
  (Applied Photography) ✱
  (Commercial Art) ✱
Communications ✱
Community Museum Management ■ ▼
Community Welfare ●
Creative Arts ▲
Letters ▲
Material Anthropology ■
Melanesian Studies ■
Museum Curatorship ■
Museum Studies ▲
Music ●
Psychology ■ ●
Social Policy ▲
Social Work ▲ ●
Theatre ●
Visual Arts ●
Women's Studies ■

Faculty of Commerce and Economics

Accounting ■
Administration (Tourism) ▲ ●
Business Administration ▲
Commerce ▲ ❖ ●
Economics ▲ ❖ ●
Management ■
Tourism ■

Faculty of Education

Aboriginal and Islander Education ■
Education ▲ ■ ●
Specialist Subject Teaching ♦
Teaching ♦

Faculty of Engineering

Building ●
Engineering ▲ ■ ●
Engineering Science ▲
Engineering Technology ●

Faculty of Law

Laws ●

Faculty of Science

Biomedical Sciences ●
Computer Science ■
Environmental Science ●
Information Technology ●
Nursing Science ●
Science ▲ ❖ ●
Scientific and Technical Writing ▼
Tropical Medicine and Hygiene ❖

Doctor of Philosophy

Legend

▲ Master's degree
❖ Postgraduate diploma
■ Graduate diploma
● Bachelor's degree
♦ Diploma
✱ Associate Diploma
▼ Graduate Certificate

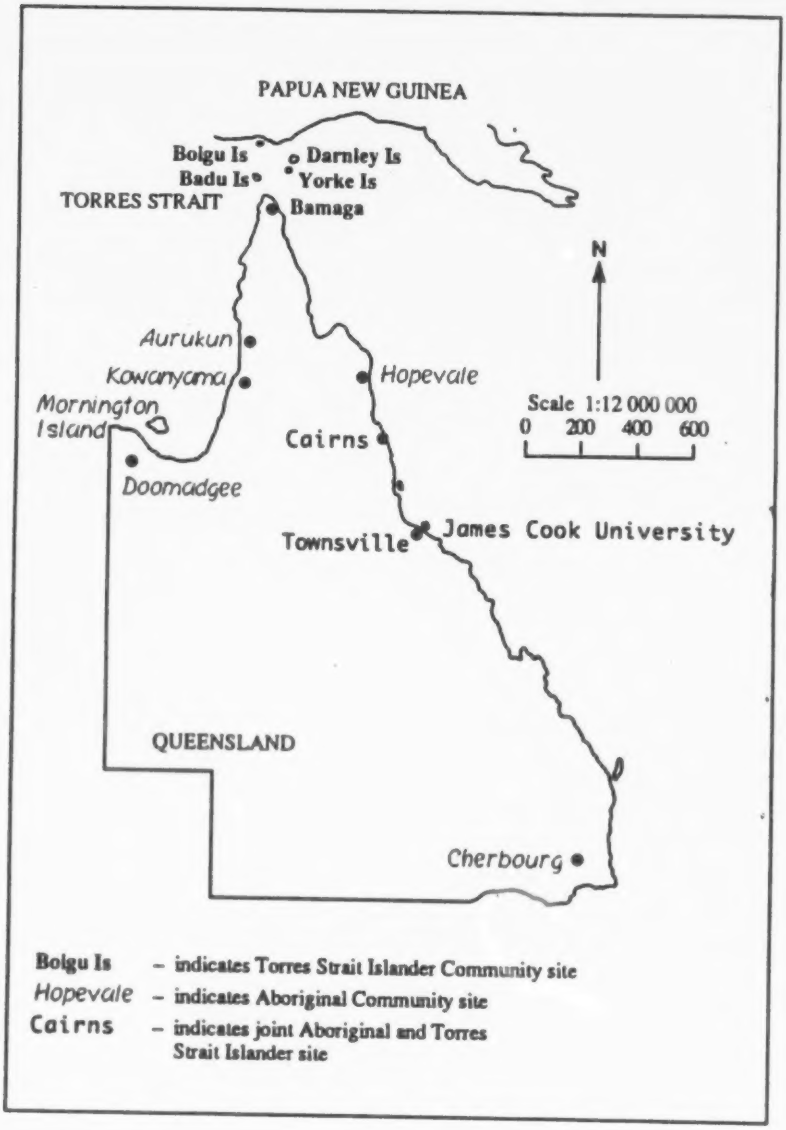
Appendix Two

IMM PRODUCTION PROCESS

	CLIENT	D	ED	VP	TO	GA	PM	P	OTHER
Phase 1 Contractual Agreement									
• Initial Contact - Concept Development (Project Description Sheet)	x	x	x						
• Costing with conditions		x	x	x					
• Written acceptance of a Contract	x	x							
• Timelines Developed (Pre-notification of Deadlines - Filemaker)		x	x	x					
• (Prototyping)	x		x			x	x		
Phase 2 Scripting									
• Script to CIMM	x								
• Development of Script			x						
• Interface Design - Media Treatments - Video Audio			x	x		x	x		
Phase 3 Production									
• Programming							x	x	
• Resource Development				x		x	x	x	
• Revising - Technical			x			x	x	x	
- Content	x		x						
• Inserting Resources							x	x	
Phase 4 Testing/CD Product									
• Final Revisions/Testing	x		x				x	x	
• Conversions/Testing						x		x	
• CD Pressing					x		x		
• Testing CD's	x						x		x
Phase 5 Field Testing									
• Field Testing	x								x
• Revisions	x		x		x		x		
Phase 6 CD Production									
• CD Production					x				
• Pre Master					x		x		
• Graphic Design	x		x			x			
• CD Booklet Design			x		x	x	x		

Appendix Three

Lyn Henderson and Ian Putt

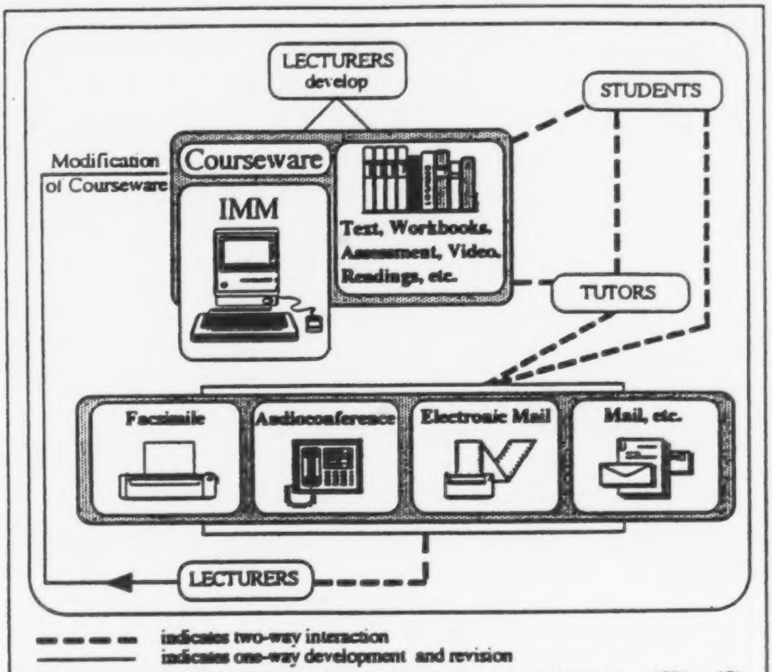


Appendix Four

ENTRY STATUS	Teacher Aides, Community Members	Community Teachers B	Community Teachers A		Teachers with Dipoma of Teaching
YEAR	1	2	3	4	5
COURSE	Certificate of Community Teaching	Associate Diploma of Education	2nd Year Diploma of Teaching (Associate Diploma = 1 year of Diploma of Teaching)	Diploma of Teaching (Final Year)	B.Ed. (Final Year, on the basis of prior Diploma of Teaching)
CREDENTIALLING INSTITUTION	Cairns College of TAFE		JCUNQ		
GRADUATION STATUS	⇩ Community Teacher B (1 year trained)	Entry to Associate Diploma ⇧ ⇩ Community Teacher A (2 year trained)	Entry to Diploma of Teaching ⇧	⇩ Qualified Teacher (3 year trained)	Entry to B.Ed. ⇧ ⇩ Qualified Teacher (4 year trained)

Lyn Henderson and Ian Putt

Appendix Five



(Adapted from RATEP Feedback Network Model, Macindoe and Henderson, 1991, p.12)

Appendix Six

SUBJECTS, LECTURERS & TEXTS for 1995
at 29/11/95
DipTeach STUDENTS (Pre-Service, RATEP)

CORE SUBJECTS & OPTIONS

FIRST YEAR

Semester I *(Semester 1 subjects)*

AI2020:060 Contemporary Australian Society (Dr R Moon)
  Prescribed Texts:
  Book of Readings A& B
  Study Skill Guide

PD1210:045 Mathematics for Primary Education (Ms G Stillman)
  Prescribed Text:
  PD1210 Workbook
  De Klerk - Illustrated Maths Dictionary

ED3201:055 Primary School Curriculum & Teaching Studies I (Mr N Sellars, Co-ordinator)
  Curriculum Strand: Prof Dev (Mr N Sellars)
  Book of Readings
  Curriculum Strand: Social Education H McDONALD
  Qld. Dept. of Ed. - Social Education: Framework P-10
  Primary Social Education: A Book of Readings
  Curriculum Strand: Physical Education (Mr P Travis)
  Texts to be announced
  Curriculum Strand: School Experience **, *3 weeks & 3 days***

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Semester II *(Semester 2 subjects)*

- SD1002:045 Education and Cultural Diversity (Ms H McDonald)
  - **Prescribed Texts:**
    - Education and Cultural Diversity: Book of Readings
- SD3521:045 Education in the Torres Strait (A/Prof B Osborne) **(alternative to SD1002)**
  - **Prescribed Text:** Book of Readings
- PD2210:060 Primary Maths Education (Dr I Putt) (replaces LD2220 for 1995 only)
  - **Prescribed Text:**
    - Workbook
- ED3201:050 Primary School Curriculum & Teaching Studies I (Mr N Sellars, Co-ordinator)
  - ***Curriculum Strand: Prof Dev*** (Mr N Sellars)
  - **Prescribed Text:** Book of Readings
  - ***Curriculum Strand: Science Education*** (Dr S Ritchie
  - **Prescribed Texts:**
    - Book of Readings
    - Harlem (1992)- The Teaching of Science

FINAL YEAR

Semester I *(Semester 3 subjects)*

- AI2020:060 Contemporary Australian Society (Dr R Moon)
  - **Prescribed Texts:**
    - Book of Readings A& B
    - Study Skill Guide
- PD2210:060 Primary Maths Education (Dr I Putt)
  - **Prescribed Texts:**
    - Workbook
- ED4202:90 Primary School Curriculum & Teaching Studies II (Mr F York, Co-ordinator)
  - ***Curriculum Strand: Prof Dev - Management*** (Dr I Nisbet)
  - **Prescribed Text:** Book of Readings
  - ***Curriculum Strand: Music Education*** (Mr F York)
    - York - The Versatile Songster
    - York - Children's Songs of the Torres Strait Islands
  - ***Curriculum Strand: TESL*** (Lecturer to be appointed)
  - **Prescribed Text:** Book of Readings
  - ***Curriculum Strand: Art*** (Ms L Ashton)
  - **Prescribed Texts:**
    - Running on Rainbows
    - Edwards - Drawing on the Right Side of the Brain
    - Workbook

Semester II *(Semester 4 subjects)*

- SD4630:060 Curriculum: Aboriginal and Torres Strait Islander Issues (Dr L Henderson/Ms H McDonald)
  - **Prescribed Text:** Book of Readings
- SD3521:045 Education in the Torres Strait (A/Prof B Osborne) **(alternative to SD4630)**
  - **Prescribed Text:** Book of Readings
- ED4303:060 Advanced Language Arts and Mathematics Education (Dr G Ward/Dr I Putt)
  - **Prescribed Texts:**
    - Qld Dept of Education - 1991 Curriculum Guide ELA
    - Qld Dept of Education - 1991 Teaching Guide ELA
    - Workbook
- ED4202:75 Primary School Curriculum & Teaching Studies II (Mr F York, Co-ordinator)
  - ***Curriculum Strand: Prof Dev - Planning*** (Dr B Bamford)
    - **Prescribed Text:** Book of Readings
  - ***Curriculum Strand: Prof Dev - Evaluation*** (Dr P McNally)
    - **Prescribed Text:** Book of Readings
  - ***Curriculum Strand: HRE*** (Dr I Nisbet)
    - **Prescribed Text:** Book of Readings
  - ***Curriculum Strand: Special Needs*** (Dr W Patching & Dr P Pagliano)
    - **Prescribed Texts:**
      - Book of Readings
      - Ashman & Elkins - Educating Children with Special Needs
  - ***Curriculum Strand: Six Weeks School Experience***

University of South Australia
Adelaide, South Australia

Aboriginal Affairs Administration Programs

University of South Australia
Adelaide, South Australia
Aboriginal Affairs Administration

About the University of South Australia

The University of South Australia (USA) is located in the city of Adelaide, a metropolis of 1,005,000 people in South Australia. The University was an amalgamation of the South Australian College of Advanced Education and the South Australian Institute of Technology. The Faculty of Aboriginal and Islander Studies was established at the time of this amalgamation.

There are two of campuses within Adelaide, the City campus on North Terrace which is within walking distance from the centre of town, and the campus on Holbrooks Road near the airport.

USA has a commitment to Aboriginal and Torres Strait Islander education. The University's charter states as one of its main functions the establishment of tertiary education programs to meet the needs of Aboriginal people. USA's Aboriginal Advisory Committee makes recommendations on university policy related to Aboriginal and Torres Strait Islander students. The Committee is entirely composed of Indigenous Australians who are senior people in their communities.

USA has one of the highest enrollments of Aboriginal and Torres Strait Islander students in Australia. This has been facilitated through the Faculty of Aboriginal and Islander Studies (discussed further below). There are currently about 450 Aboriginal and Islander students at USA.

About the Flexible Learning Centre

USA's Flexible Learning Centre (FLC) is located on the Holbrooks Road campus in a special purpose building that was constructed two and one-half years ago. The building contains all course production facilities including audio and video studios, printing and course storage facilities, desktop publishing facilities, offices and conference rooms, resource library, student services and administration offices, etc. As of 1995, the Centre changed its name from the Distance Education (DEC) to the Flexible Learning Centre (FLC) to reflect its merger with the Centre for Teaching and Learning. The name change also reflects USA's understanding of the overlap between flexible resource-based learning on campus and distance education.

FLC conducts staff development workshops to inform faculty on a variety of elements of distance education as well as instructional development for on campus instruction. They have created a number of documents that focus on good teaching/learning practice for the use of the university community. FLC also provides resources to produce print, audio, video (both professional and broadcast quality), and multimedia packages. The Centre reproduces and sends out approximately 15,000 audiotapes annually. Compact disks are duplicated elsewhere. The use of teleconferencing, particularly for tutorials, is becoming more frequent in USA's external courses.

The unit's approach to distance education is the consultative model used by many universities in Australia. In this model, faculty within academic units undertake course development as course writers. Those who wish assistance approach FLC who help them through a process of consultation. Instructional designers meet with course writers to discuss and articulate the writer's philosophy of education and a teaching/learning process that is suitable for their content area. Peer review of content is encouraged.

FLC provides course writers with editors whose role is to be student advocates. Editors scrutinize the course for flow of ideas, readability, unexplained jargon, etc. Editors are often people with a background in English or education who excel in attention to detail. FLC employs eight or nine editors. FLC staff are available to input or apply USA's formatting standards to all print-based courses.

Course development normally takes two semesters: one semester for conceptualization, designing, writing and rewriting; one semester for fine tuning and creating support media. This is extended if, for example, a major television production is part of the course.

It is worth noting here that informal videotapes are sometimes produced so that lecturers can orient students to a course. Most videotapes are produced to take advantage of the medium. Productions are rarely "talking heads" from a studio; more often they are on location demonstrations which illustrate actual situations to students (e.g., a primary classroom situation; a cultural ceremony; an arts demonstration in an art studio). Producers prefer to use the lecturer's voice on a production rather than a professional broadcaster's voice. This helps students identify with their instructor. The Head of USA's audiovisual unit stresses the importance of professional development for lecturers who want to use audiovisual productions so that they understand how they might best supplement both internal and external courses.

Most courses contain a study guide and a readings package. Once a course has been developed, copyright of the study guide is held by the university. Faculty retain academic ownership by inserting articles they have written into a supplementary readings package.

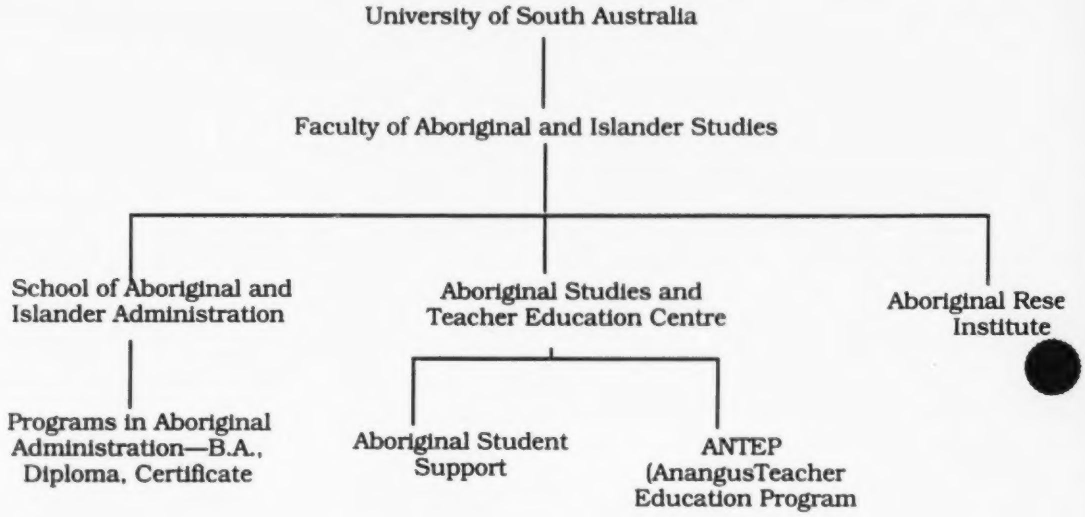
Academic departments are encouraged to create their own course evaluations to be inserted into external course packages.

The model at USA is unique in that academic departments are given equitable amounts of FLC resources which they can make use as they please. If they decide not to use FLC resources, they do not receive other resources (e.g., library resources) in their place. In organizing FLC resource use in this way, upper university management has recognized the value of FLC services and strongly encourages academic faculties to use them. One of the reasons this works well at USA, is that when faculty are appointed, their contract outlines responsibilities for both internal and external courses and programs. USA management has taken a further step, however, to ensure quality in its courses and programs through promoting faculty use of FLC expertise. Most faculty appreciate this assistance.

FLC is responsible for 450 courses (subjects) and 55 programs. In addition to its USA courses, the unit produces courses for three other institutions: Flinders University, Adelaide University, and the Australia Maritime College. Because of the large number of courses it handles, codes are printed on each package indicate the source of the course (leased or written in-house), production date, department, etc. Because of this large number of courses, many of which only have a handful of students enrolled in them, FLC is asking academic departments to begin prioritizing their course offerings. What will be cut will be up to individual departments.

About the Faculty of Aboriginal and Islander Studies

USA's Faculty of Aboriginal and Islander Studies (FAIS) serves some 450 Indigenous Australian Students. Of the sixty staff employed at FAIS, about twenty are Aboriginal or Torres Strait Islander representing cultural groups from across Australia. The following diagram illustrates the FAIS administrative structure:


University of South Australia
Faculty of Aboriginal and Islander Studies
School of Aboriginal and Islander Administration
Aboriginal Studies and Teacher Education Centre
Aboriginal Rese Institute
Programs in Aboriginal Administration—B.A., Diploma, Certificate
Aboriginal Student Support
ANTEP (AnangusTeacher Education Program

All programs are laddered so that students who complete a certificate from FAIS can apply it to an advanced diploma and/or a B.A. All of the faculty's undergraduate awards are offered both internally and externally; its graduate awards are offered only externally. The 150 (approximate) Aboriginal and Torres Strait Islander external participants usually study full time at local Study Centres.

School of Aboriginal Affairs Administration

From 1972 until the mid 1980s, the Faculty of Aboriginal and Islander Studies' School of Aboriginal Administration was associated with faculties of Social Work and Administration to support Aboriginal and Islanders students who were studying in mainstream programs.

The first degree program in Aboriginal Affairs Administration was offered in the late 1980s. However, this program had a strong anthropological emphasis.

In 1994 a new Head of School was appointed to address the following needs of the School:

- stronger business and management focus—Currently, the School has eleven faculty, only three of whom have business/management expertise; the rest are anthropologists, historians and social workers. For this reason, the quantity of business and management offerings from the School is limited at present. Sometimes graduate students are encouraged to take courses from the university's School of Management and International Graduate School of Management. However, these are mainstream programs which might not be appropriate for Indigenous Australian undergraduate students. Over time, the academic imbalance within FAIS' School of Aboriginal Administration will be corrected.

- development of external courses in business and management—The distance-delivered programs in Aboriginal Affairs Administration have been offered for only the past two years. Ten courses in external mode, and ten are still under development. Thus, the external offerings were still in the pilot phase at the time this case description was written.

- expanded research focus—The School has a strong record of teaching. Any research that has been conducted has been in anthropology, politics, and land rights. Research in business and management will be an expanded focus.

The School keeps class sizes down to about thirty students, with fifteen students per tutorial. Attempts are made to make the School a comfortable place for Aboriginal and Islander students. There is an open door policy and students often come to visit the Head of School on an informal basis. The School's focus is on student success and student service. The sense of community and level of comfort students have in the academic milieu facilitates this.

FAIS faculty to act as advocates for Aboriginal and Torres Strait Islander students. Part of this role is helping the rest of USA's academic community understand the problems that contribute to high attrition rates among Aboriginal and Torres Strait Islander students.

On campus, the Head of School will occasionally invite faculty members from other departments to be guest lecturers or to teach entire courses. He notes that few lecturers are comfortable teaching to Indigenous Australians. FAIS provides orientations for these lecturers so that they are more comfortable in teaching Aboriginal and Torres Strait Islanders students. However, the process is time-consuming and funds are not available to conduct such sessions often enough to make a big impact.

The School draws students from as far away as Queensland. About 25% of the School's students are non-Aboriginal/non-Islander. Among this group are students from outside of Australia such as Asians who speak English as their second language.

The Aboriginal Affairs Administration Programs

Program Overview

The Faculty of Aboriginal and Islander Studies, School of Aboriginal Administration Aboriginal Affairs Program offers awards in Aboriginal Affairs Administration laddered at three undergraduate levels:

- Advanced Certificate in Community Development—prepares graduates to work at lower middle management levels within government and community organizations

- Associate Diploma in Aboriginal Community Administration—prepares graduates to work at preprofessional levels

- Bachelor of Arts in Aboriginal Affairs Administration—prepares graduates with expertise to work at middle and upper management levels

Two distance-delivered graduate levels are also offered:

- Graduate Certificate in Aboriginal Affairs Administration
- Master of Arts in Aboriginal Affairs Administration

All undergraduate programs are offered both internally at USA's city campus and externally. Academic content is the responsibility of the School of Aboriginal Administration. Administrative aspects of external studies is handled by the Flexible Learning Centre (formerly Distance Education Centre). External offerings have only been available for the past two years.

Details of application requirements, list of courses, entry requirements, and the time commitment for each undergraduate program is provided in the appendix.

History and Aboriginal Community Involvement

The Aboriginal Education Planning Committee is an active group of Indigenous Australians in Adelaide who provided impetus for the programs.

A Committee of Aborigines and Torres Strait Islanders from within and outside South Australia was set up during the programs accreditation process. All courses have been reviewed by this group which will be assembled again in five years when program accreditation is reviewed.

Additional Aboriginal community involvement, particularly in support of students studying locally, is being addressed by faculty visits to communities (see section on student support).

Clients

Participants in the Aboriginal Affairs Administration programs are from across Australia with concentrations where there are Centres for Technical and Further Education (TAFE) or another university to support their learning. In addition, concentrations of participants reside near USA's Study Centres.

There are 140 students currently enrolled in the programs, 70 of whom are studying externally. Most are women ranging in age from 17 to 50. The majority are between 20 and 40 years of age with a small number of senior people in the community who participate, partly to be good role models.

It is expected that graduates will receive employment within their communities as well as in the mainstream.

Language and Culture

English is the language of instruction for the Aboriginal Affairs Administration programs. However, some students may speak English as an additional language, particular Pitintjara, Asian, and European students. For this reason, faculty make extra efforts both internally and externally. Instructors go slowly and provide clear, thorough explanations to ensure that students understand . They also allow time for much class discussion. In the first year of the program, faculty make allowances for errors in English and a less academic usage. However, by the time they graduate, students are expected to be skilled in English.

Courses have been reviewed by an Aboriginal and Islander Committee to ensure that the materials are culturally appropriate. In addition to including content that addresses Indigenous Australian culture, there is a need for students intending to work in this field to understand non-Indigenous Australian culture. Students tend to grasp the practical, administrative information most readily, according to the Head of School. More difficult for them are non-Indigenous Australian cultural understandings. Although they live in Australia, some students do not understand the mainstream culture of the country.

Student Entry Requirements and Financial Supports

The programs are open to Aboriginal, Islander and non-Indigenous students, with a certain number of places (up to 10%) reserved for non-Indigenous Australians including people from countries other than Australia. Students must meet one (or more) of the following requirements in order to gain admission to the programs:

- special entry on application to the School of Aboriginal and Islander Administration;
- satisfactory grade on the Special Tertiary Admissions Test;
- satisfactory completion of the South Australia Certificate of Education (senior matriculation) or the interstate/overseas equivalent.

Students receive financial support through the Department of Employment, Education and Training (DEET) Abstudy allowance for travel and accommodation. Many students are funded by their communities to participate in the Aboriginal Affairs Administration programs in the hopes that graduates will stay and contribute their expertise in the community.

Student Support

Student support at FAIS includes a counselling service, on-campus common rooms, and general social, academic, cultural and political back-up for students. Support for external students is provided by the following:

- tutors from the Aboriginal Tutorial Assistance Scheme (ATAS)
- lecturers at Study Centres,
- during on-campus sessions, and
- through telephone contact with faculty and staff on campus.

Under a program called the Aboriginal Tutorial Assistance Scheme (ATAS) DEET-paid tutors help participants with their studies. Any learner who wants can have a tutor. This is particularly helpful for learners in remote communities with no access to Study Centres. The learner may select a qualified person from within the community to help with specific content. The tutor who is paid by DEET for up to five hours per week. The participant and tutor are required to submit a form outlining what was covered at each session.

Study Centres are located at Alice Springs, Murray Bridge, Whyalla, Port Lincoln, Port Augusta, and Ceduna. Some Study Centres have existed for years as part of the activities of the South Australia's College of Advanced Education initiatives for the education of junior primary school teachers. (As previously mentioned, the South Australia's College of Advanced Education was one of the institutions which amalgamated to form USA.) After the amalgamation, the Study Centres became more generalized and were used to serve students in fields other than primary education.

Each Study Centre now serves approximately 15 to 20 Indigenous Australian students. Alice Springs is the only Study Centre outside of South Australia. Other Centres are planned, for example at Coober Pedy. While lecturers at Study Centres are not content experts, they can assist students with study skills, research methods, use of resources, and appropriate presentation of assignments.

As previously mentioned, there is an open door policy at the School to facilitate a high comfort level when students come to the City campus. Faculty try to set up local support systems when they travel to communities. Funding for this part of the pilot is tight, but efforts to collect data in order to submit proposals for continued funding makes the effort worthwhile.

Students receive personal counselling if required from the FAIS counsellor and the Head of School may be approached for advice and support.

Design and Delivery

The external offerings of the programs in Aboriginal Affairs Administration are in the pilot phase and have only been offered since January, 1994. Part of the pilot includes regular faculty visits to communities four days monthly to increase community contact and to build student support within the community (see section on student support).

About half of the 140 participants have chosen external studies. Most courses have been developed over the past two years by the Head of the School of Aboriginal Affairs Administration. A committee of Indigenous Australians from within and outside South Australia have reviewed all of the courses.

Courses include a study guide which wraps around a mainstream textbook plus a readings package. The content follows the British model of management focusing on four competencies: managing operations, managing people, managing information, and managing finances.

Each course has at least three teletutorials to assist students in their learning. Some incorporate videotapes. The School is currently working on face-to-face sessions which will take place on-campus and/or on-site.

Often Aboriginal and Torres Strait Islander students experience great stress from formal exams, so most courses are graded on the basis of student assignments. Core courses do have formal examinations to ensure that students are doing their own work and that tutors are not providing "too much" assistance.

The Flexible Learning Centre (FLC) at USA assisted in course development. FAIS staff attend FLC workshops in course writing, editing, distance education administration, etc. FAIS faculty often make use of FLC's editing staff during course development.

As part of USA's policy of quality assurance, all courses must undergo academic peer and student evaluation.

Future and Challenges

Because the externally-offered Aboriginal Affairs Administration programs are in the early phases, much work still must be done. A system of lecturer visits to communities is being investigated.

The School is attempting to forge links with Aboriginal and Torres Strait Islander units at other universities to prevent duplication and share information on successful program development.

FAIS and the School of Aboriginal Affairs Administration are developing agreements with TAFEs to enable students to ladder their TAFE awards to USA programs.

References

Interviews

This case description is based on interviews in March, 1995 with the following people from the University of South Australia:

Holly McAusland, Flexible Learning Centre

Bob Molloy, Head, School of Aboriginal Affairs Administration, Faculty of Aboriginal and Islander Studies

Keith McConnochie, Faculty of Aboriginal and Islander Studies

Bruce Underwood, Coordinator of ANTEP, Faculty of Aboriginal and Islander Studies

Dave Roberts, Head of School, Aboriginal Studies and Teacher Education, Faculty of Aboriginal and Islander Studies

Maria Lane, Senior Support Officer, Faculty of Aboriginal and Islander Studies

Publications

Aboriginal Affairs Administration Bachelor of Arts (information sheet-nd) Adelaide, USA: University of South Australia.

Aboriginal Community Administration Associate Diploma (information sheet-nd) Adelaide, USA: University of South Australia.

Community Development Advanced Certificate (information sheet-nd) Adelaide, USA: University of South Australia.

Molloy, Bob (1995) Human Resources and Organizational Procedures: Study Guide. Adelaide, USA: Distance Education Centre, University of South Australia.

Program for Aboriginal and Islander Students (brochure-nd) Adelaide, USA: University of South Australia.

School of Aboriginal and Islander Administration (brochure-nd) Adelaide, USA: University of South Australia.

University of South Australia (1995) *Handbook of External Courses*. Adelaide, USA: University of South Australia.

Appendix

Community Development

Advanced Certificate

UNIVERSITY OF
SOUTH AUSTRALIA

Educating Professionals
•
Applying Knowledge
•
Serving the Community

Faculty
of
Aboriginal
and
Islander
Studies

Undergraduate

Introduction

The University of South Australia historically has a significant commitment to Aboriginal and Islander education. The University of South Australia Act recognises this by listing as one of its major functions the establishment of tertiary education programs to 'meet the needs of the Aboriginal people'. This is a unique charter in Australian higher education legislation.

The University currently has one of the highest enrolments of Aboriginal and Islander students in higher education. Its Aboriginal and Islander programs represent a centre of access and excellence in Aboriginal and Islander education. These include the following three formal academic units within the first Faculty of Aboriginal and Islander Studies in Australia:

- the School of Aboriginal and Islander Administration (SAIA) (City campus)
- the Aboriginal Studies and Teacher Education Centre (ASTEC) (Underdale campus)
- the Aboriginal Research Institute (ARI) (Underdale campus)

Advanced Certificate (Community Development)

SATAC code non-SATAC; apply direct to the University
Location City
Length of course 1 year full-time
Minimum entry SACE Stage 1 (Year 11); Special Entry provisions apply
This course is also offered through the Distance Education Centre.

Aim

The course provides graduates with knowledge and skills to enable them to function competently at the lower middle management level in Aboriginal and Islander organisations and communities.

Time commitment

This course may be studied by attending the University's City campus or alternatively by studying through the Distance Education Centre.

Students studying on campus average four hours per week in the classroom per subject. Most subjects are worth 4.5 points and one point represents 40 hours of student effort, including class time.

Students studying through the Distance Education Centre, that is studying at home using material prepared by University staff, may be involved in residential workshops and teleconferences. These provide the opportunity for discussion and consultation with staff and other students.

Course content

On completion of the course graduates are able to demonstrate knowledge of:

- Aboriginal and Islander cultures
- the history of Aboriginal and Islander affairs in Australia
- relevant social institutions and typical modes of human behaviour
- strategies for management of stress in the work place

skills in:

- the management of Aboriginal and Islander community organisations
- the provision of financial services for Aboriginal and Islander communities at a pre-professional level
- the preparation of such memoranda and letters as would typically be required in community organisations.

The course focuses on management and financial skills within an Aboriginal studies framework and provides an introduction to the historical context of Aboriginal Affairs and an appreciation of its cross cultural context. In the Cross Cultural Psychology option, special attention is given to the management of stress in a cross cultural work setting.

The syllabus covered is identical to that of the first year of the Associate Diploma in Arts in Aboriginal Community Administration; successful completion of the Advanced Certificate gives one year's status in the two year Associate Diploma.

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Entry requirements

Applicants for admission to the Advanced Certificate will be drawn from the following categories:

- those who have satisfactorily completed Stage 1 (Year 11) of the South Australian Certificate of Education or the interstate/overseas equivalent;
- those who have completed or partly completed a recognised higher education award;
- those who have satisfactorily completed a TAFE certificate at level 3212 or above;
- special entry provisions are provided by the Faculty through both schools.

Special Entry

The University has a special entry scheme for students who do not hold the appropriate entry qualifications. Anyone wishing to be considered for special entry should write to:

The Information Centre
University of South Australia
GPO Box 2471
Adelaide SA 5001

If you are an Aboriginal or Torres Strait Islander applicant, contact the School of Aboriginal and Islander Administration about special entry.

Application procedures

Applications for admissions are handled by the University's Admission office.

Application forms are available from the Information Centre, University of South Australia, Brookman Building, from 1 September. Completed application forms should be lodged with the University by 16 January.

If you are an Aboriginal or Torres Strait Islander, please contact:

School of Aboriginal and Islander Administration
University of South Australia
North Terrace
Adelaide SA 5000
Telephone (08) 302 2400
Fax (08) 223 5830

The University year

The University year comprises two semesters. First semester usually commences in late February and second semester in July. Further details may be obtained from the Course Information Centre.

Further information

If you would like further information, please contact:

Course Information Centre
University of South Australia
Brookman Building
North Terrace
Adelaide SA 5000
Telephone (08) 302 2376

or

School of Aboriginal and Islander Administration
University of South Australia
North Terrace
Adelaide SA 5000
Telephone (08) 302 2400
Fax (08) 223 5830

ADVANCED CERTIFICATE (COMMUNITY DEVELOPMENT)

Course Code ICCV	Subject code	Points
FIRST YEAR		
Semester 1		
Aboriginal Studies 1 (see Note 1)	06826	4.5
Introduction to Tertiary Learning (see Note 1)	06828	4.5
Community Finance A (see Notes 1 & 4)	06827	4.5
Cross Cultural Psychology A (see Note 3)	06829	4.5
or		
Australian Studies 1AA (see Notes 1, 2 & 3)	06830	4.5
Semester 2		
Aboriginal Studies 2 (see Note 1)	06831	4.5
Introduction to Management Skills (see Note 1)	06833	4.5
Community Finance B (see Notes 1 & 4)	06832	4.5
Cross Cultural Psychology B (see Note 3)	06834	4.5
or		
Australian Studies 2AA* (see Notes 1, 2 & 3)	06835	4.5

SPECIAL NOTES

1. This subject is available in the external mode.
2. These subjects are supported with Open Learning materials.
3. Attention is drawn to the fact that students studying in the internal mode must make a choice between Cross Cultural Psychology and Australian Studies.
4. With the approval of the course coordinator and Head of School, students may replace these subjects by alternative and equivalent Mathematics subjects.

The information in this course leaflet is correct as at July 1994.

Aboriginal Community Administration

Associate Diploma

UNIVERSITY OF
SOUTH AUSTRALIA

Educating Professionals
•
Applying Knowledge
•
Serving the Community

Faculty
of
Aboriginal
and
Islander
Studies

Undergraduate

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- the School of Aboriginal and Islander Administration (SAIA) (City campus, North Terrace);
- the Aboriginal Studies and Teacher Education Centre (ASTEC) (Underdale campus);
- the Aboriginal Research Institute (ARI) (Underdale campus).

Associate Diploma in Aboriginal Community Administration

SATAC code IAAC

Location City

Length of course 2 years full-time; some part-time places are available

Minimum entry SACE; Special Entry provisions apply

This course is also offered through the Distance Education Centre

Note: This course is under review and may have some structure and content changes.

Aim

The course provides knowledge and skills to enable graduates to work effectively at a pre-professional level in a range of positions in the field of Aboriginal and Islander affairs and with community organisations.

Time commitment

This course may be studied by attending the University's City campus or alternatively by studying through the Distance Education Centre.

Students studying on campus average four hours per week in the classroom per subject. Most subjects are worth 4.5 points and one point represents 40 hours of student effort, including class time.

Students studying through the Distance Education Centre, that is studying at home using material prepared by University staff, may be involved in residential workshops and teleconferences. These provide the opportunity for discussion and consultation with staff and other students.

Course content

On completion of the course graduates are able to demonstrate knowledge of:

- Aboriginal and Islander cultures;
- contemporary Aboriginal and Islander issues;
- the historical development of Australian society;
- the legal framework within which administrators operate;
- the typical modes of human behaviour and strategies for management of stress in the workplace.

skills in:

- the management of Aboriginal and Islander community organisations;
- human resources management and organisational procedures;
- the provision of financial services to Aboriginal and Islander communities at pre-professional level;
- the use of micro-computers and the application of relevant software;
- the preparation of such memoranda, reports and letters as would typically be required in community organisations and Australian public services.

In order to meet these objectives, the course focuses on management and financial skills, the law as it related to community management and a working

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knowledge of microcomputers and relevant software, as needed in administration in community based organisations. At the same time, the course provides an account of Aboriginal and Islander culture, an introduction to Aboriginal and Islander history and contemporary issues within the broad framework of Australian society. Cross cultural issues are explored throughout the course and special attention is given to the management of stress in a cross cultural work setting.

The second year of the course comprises subjects from the Bachelor of Arts (Aboriginal Affairs Administration). Successful completion of these subjects gives one year's status in the three year degree.

Study program	**Points**
FIRST YEAR	
Semester 1	
Aboriginal Studies 1*	4.5
Introduction to Tertiary Learning 1*	4.5
Community Finance A*	4.5
Cross Cultural Psychology A (see Note 3)	4.5
or Australian Studies 1AA* (see Note 2/3)	4.5
Semester 2	
Aboriginal Studies 2*	4.5
Introduction to Management Skills*	4.5
Community Finance B*	4.5
Cross Cultural Psychology B (seeNote 3)	4.5
or Australian Studies 2AA* (see Note 2/3)	4.5
SECOND YEAR	
Semester 1	
Advanced Communications*	4.5
Computing for Aboriginal and Islander Administration 1	4.5
Introduction to Management Principles*	4.5
Law for Aboriginal and Islander Administration	4.5
Semester 2	
Society and State: Australian Contexts*	4.5
Contemporary Aboriginal Issues*	9.0
Human Resources and Organisational Procedures*	4.5

Special Notes

1. Subjects available externally in 1994 are marked with an asterisk.
2. Subjects are supported with Open Learning Materials.
3. Attention is drawn to the fact that students studying in the internal mode must make a choice between Cross Cultural Psychology and Australian Studies.

Entry Requirements

Admission to the award is competitive and will be conducted in accordance with the University policy and procedures on admissions and enrolment.

Applicants for admissions will be drawn from the following categories:

- those who have satisfactorily completed Stage 2 of the South Australian Certificate of Education or the interstate/overseas equivalent
- those who have satisfactorily completed the Special Tertiary Admissions Test (STAT)
- those who have completed or partly completed a recognised higher education award
- those who have satisfactorily completed a TAFE certificate at level 3222 or above
- special entry provisions are available.

Special Entry

The University has a special entry scheme for students who do not hold the appropriate entry qualifications. Anyone wishing to be considered for special entry should write to:

The Information Centre
University of South Australia
GPO Box 2471
Adelaide SA 5001

If you are an Aboriginal or Torres Strait Islander applicant, contact the School of Aboriginal and Islander Administration about special entry.

Application Procedures

Applications for admissions are handled by the South Australian Tertiary Admissions Centre (SATAC). Application forms are available from SATAC, 230 North Terrace, Adelaide SA 5000. Completed forms should be returned to SATAC by 6 October 1993, after which a late fee applies. The closing date for all courses is 10 November 1993. There is no guarantee that late applicants will be accepted after this date.

If you are an Aboriginal or Torres Strait Islander, please contact:

School of Aboriginal and Islander Administration
University of South Australia
North Terrace
Adelaide SA 5000
Telephone (08) 302 2400
Fax (08) 223 5830

The University Year

The University year comprises two semesters. First semester usually commences in late February and second semester in July. Further details may be obtained from the Course Information Centre.

Further Information

If you would like further information, please contact:

Course Information Centre
University of South Australia
Brookman Building
North Terrace
Adelaide SA 5000
Telephone (08) 302 2376

More specific information about this course is available from:

School of Aboriginal and Islander
Administration
University of South Australia
North Terrace
GPO Box 2471
ADELAIDE SA 5001
Telephone: (08) 302 2400
Fax: (08) 223 5830

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The information in this course leaflet is correct as at June 1993.

Aboriginal Affairs Administration

Bachelor of Arts

UNIVERSITY OF
SOUTH AUSTRALIA

Educating Professionals
•
Applying Knowledge
•
Serving the Community

Faculty
of
Aboriginal
and
Islander
Studies

Undergraduate

Introduction

The University of South Australia historically has a significant commitment to Aboriginal and Islander education. The University of South Australia Act recognises this by listing as one of its major functions the establishment of tertiary education programs 'to meet the needs of the Aboriginal people'. This is a unique charter in Australian higher education legislation. The University has one of the highest enrolments of Aboriginal and Islander student in higher education.

Its Aboriginal and Islander programs represent a centre of access and excellence in Aboriginal and Islander education. These include the following three formal academic units within the first Faculty of Aboriginal and Islander Studies in Australia:

- the School of Aboriginal and Islander Administration (SAIA) (City campus)
- the Aboriginal Studies and Teacher Education Centre (ASTEC) (Underdale campus)
- the Aboriginal Research Institute (ARI) (Underdale campus)

Aboriginal Affairs Administration is one of three specialisations in the Bachelor of Arts award. Other specialisations include Australian Studies and Aboriginal Studies. Details of these specialisations are in separate brochures.

Aboriginal Affairs Administration

SATAC code BAB

Location City

Length of course 3 years full-time or part-time equivalent

Minimum entry SACE; Special Entry provisions apply

This course is also offered through the Distance Education Centre

Note: This course is under review and may have some structure or content changes.

Aim

The course provides knowledge, skills and analytic capacity enabling graduates to work effectively at middle to upper echelon levels in Federal and State Public Services, statutory bodies, Aboriginal and Islander organisations and in the private sector.

Course content

On completion of the course, graduates demonstrate knowledge of:

- Aboriginal and Islander cultures
- contemporary Aboriginal and Islander issues
- the legal framework within which administrators operate
- the theory and analysis of social and political systems
- theories that relate to power, authority and indigenous affairs

skills in:

- the management of organisations
- human resources management and organisational procedures
- the accounting aspects of community organisations and funding bodies
- marketing relevant to Aboriginal and Islander enterprises
- the use of microcomputers and relevant software application packages
- research methods and evaluation of research undertakings

In order to meet these objectives, the course provides expertise in the management of organisations, in the accounting and behavioural aspects of organisations and government departments, and in the compilation and evaluation of research undertakings. At the same time it provides the theory and analysis of social and political systems in both Australian and those third world contexts relevant for an understanding of Australia's internal colonialism; and an account of Aboriginal and Islander cultures in their traditional and contemporary aspects. Reference is made to the sociology of power and

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authority and how these relate to the problems and opportunities of Aboriginal and Islander affairs in contemporary Australia.

Time commitment

The award may be completed in three years with a full time load of 18 points per semester and by part-time students over a longer period. Most subjects are worth 4.5 points and one point represents 40 hours of student effort, including class time. Ordinarily part-time students aim to average 9 points per semester, and thus will complete the award in six years.

This course may be studied by attending the University's City campus or alternatively by studying through the Distance education Centre.

Students studying through the Distance Education Centre, that is studying at home using material prepared by University staff, may be involved in residential workshops and teleconferences. These provide the opportunity for discussion and consultation with staff and other students.

Course structure

During the first and second years, students participate in field excursions, one to a major archaeological site, and one to an Aboriginal culture area. In addition there is a requirement in third year that students undertake some practical research which may take them to any part of Australia or overseas depending on interests and resources.

The course consists of:

- a foundationsequence of 27 points
- a major of 45 points in administration
- a minor of 22.5 points in the social sciences
- electives of 13.5 points

The course has a common core in its first year, together with the other specialisations in the Faculty's degree. Within this common core, Aboriginal and Islander culture assumes central importance and historical and contemporary Aboriginal and Islander issues are explored within the broad context of Australian society from the early colonial period through to the present. At the same time students are introduced to communications, computing, management principles and human resources and organisational procedures. From this base an administration major is built on the disciplines of accountancy, law, policy, marketing, advanced computing and management theory and practice.

This is paralleled with studies in the social sciences and research areas (anthropology, Australian ethnography, Aboriginal and islander perspective and Australia political institutions) and culminates in a major research report or dissertation that draws the administration major and contextual minor together in a way that informs a particular management issue in Aboriginal or Islander affairs. A third strand comprising three electives chosen from subjects within the Faculty and across the University allows for broadening.

These three electives could be replaced by three subjects from some other discipline (Social Work, Social Science (Community Service), Business, Accounting, Human Resource Studies etc), subject to availability and approval of the relevant course coordinators.

At the third year level, a unique arrangement is provided to allow students of exceptional ability to study at the University of Northern Arizona. This opportunity is available with the approval of the Head of School, as an alternative to the subjects in second semester of third year.

Course code IBAB	Points
FIRST YEAR	
Semester 1	
Aboriginal Australia * (see Note 3)	4.5
Computing for A & I Administration 1	4.5
Advanced Communications*	4.5
Introduction to Management Principles*	4.5
Semester 2	
Contemporary Aboriginal Issues*	9.0
Society and State: Australian Contexts*	4.5
Human Resources and Organisational Procedures*	4.5
SECOND YEAR	
Semester 1	
Anthropology 1* (see Note 7)	4.5
Law for Aboriginal and Islander Administration	4.5
Australian Political Institutions	4.5
Accounting for Aboriginal and Islander Administration 1	4.5
Semester 2	
Australian Ethnography (see Note 4)	9.0
Elective* (see Note 5)	4.5
Accounting for Aboriginal and Islander Administration 2	4.5
THIRD YEAR	
Semester 1	
Computing for A & I Administration 2	4.5
Australian Public Policy	4.5
Elective* (see Note 5)	4.5
Marketing for A & I Administration	4.5
Semester 2	
Research Project and Dissertation	4.5
Aboriginal Perspectives	4.5
Elective* (see Note 5)	4.5
Management in the Public Domain	4.5
or	
Aboriginal Affairs International Exchange (see Note 2)	18

ELECTIVES
Any three of

Sem 1	Australian Studies A* (see Note 7)	4.5
Sem 2	Australian Studies B*	4.5
Sem 2	Anthropology 2* (see Note 7)	4.5
Sem 1	Pitjantjatjara 1*	4.5
Sem 2	Pitjantjatjara 2*	4.5
Sem 1	Aborigines and the Law 1*	4.5
Sem 2	Aborigines and the Law2*	4.5
Sem 1	Aboriginal Women 1*	4.5
Sem 2	Aboriginal Women 2*	4.5

NOTES

1. Some subjects from the Degree are available externally in 1994 and are marked with an asterisk.
2. Available with the approval of the Head of School, as an alternative to Third Year Semester 2 subjects.
3. This subject includes an optional weekend field trip to a major archaeological site. For those students studying in the external mode, or who are otherwise unable to undertake this field trip, an alternative assignment is provided.
4. This subject includes an optional week long field trip to an Aboriginal community. For those students studying in the external mode, or who are otherwise unable to undertake this field trip, an alternative assignment is provided.
5. These 3 elective subjects could be replaced by 2 subjects from some other discipline (eg. Social Work, Social Science [Community Service], Business or Accounting, Human Resource Studies etc.) subject to availability and approval of the relevant course coordinators.
6. Not all subjects may be available in any one year.
7. These subjects are supported with Open Learning Material.

Entry Requirements

Admission to the award is competitive and will be conducted in accordance with the University policy and procedures on admissions and enrolment.

Application for admissions will be drawn from the following categories:

- those who have satisfactorily completed Stage 2 of the South Australian Certificate of Education or the interstate/overseas equivalent
- those who have satisfactorily completed the Special Tertiary Admissions Test (STAT)
- those who have completed or part completed a recognised higher education award;
- those who have satisfactorily completed a TAFE certificate at level 3222 or above
- special entry provisions are available

For Bachelor Degrees:

Underdale, Salisbury and Magill accept PES and/or 2-unit SAS except Community Studies.

City, The Levels and Whyalla (except Nursing, which accepts 2-unit SAS) accept PES only.

Special Entry

The University has a special entry scheme for students who do not hold appropriate entry qualifications. Anyone wishing to be considered for special entry should write to:

The Information Centre
University of South Australia
GPO Box 2471
ADELAIDE SA 5001

If you are an Aboriginal or Torres Strait Islander applicant, contact the School of Aboriginal and Islander Administration about special entry.

Application Procedures

Applications for admissions are handled by the South Australian Tertiary Admissions Centre (SATAC). Applications forms should be returned to SATAC by 6 October 1993, after which a late fee applies. The closing date for all courses is 10 November 1993. There is no guarantee that late applications will be accepted after this date.

If you are an Aboriginal or Torres Strait Islander please contact:

School of Aboriginal and Islander Administration
University of South Australia
North Terrace
ADELAIDE SA 5000
Telephone (08) 302 2400
Fax (08) 223 5830

The University Year

The University year comprises two semesters. First semester usually commences in late February and second semester in July. Further details may be obtained from the Course Information Centre.

Further Information

If you would like further information, please contact:

Course Information Centre
University of South Australia
Brookman Building
North Terrace
Adelaide SA 5000
Telephone (08) 302 2376

More specific information about this course is available from:

School of Aboriginal and Islander Administration
University of South Australia
North Terrace
ADELAIDE SA 5000
Telephone (08) 302 2400
Fax (08) 223 5830

The information in this course leaflet is correct as at June 1993.

MASTER OF ARTS (ABORIGINAL AFFAIRS ADMINISTRATION)*

AIM

The specific aim of the strand is to provide continuing education and experience in executive research projects in areas relevant to the specific professional interests of graduate students, and to ensure a required knowledge base in Aboriginal studies and management.

ENTRY REQUIREMENTS

As outlined in section 1 of the Calendar. Applicants should normally have had experience in working with an Aboriginal organisation or community.

CONTENT

The 72 point course comprises 36 points of coursework, 18 points of preparation for the minor thesis, and 18 points of thesis work. The course provides expertise in the management of the four competency areas in Aboriginal community organisations and government departments: operations, people, finance and information, and in the compilation and evaluation of research undertakings. Reference is made to the sociology of power and authority and how these relate to the problems and opportunities of Aboriginal Affairs in contemporary Australia. The Aboriginal Affairs International Exchange gives participants an opportunity to undertake a comparative study of management trends in indigenous organisations and communities in overseas countries. Students will complete an eighteen point minor thesis.

Course code IMAB		Subject code	Points
FIRST YEAR			
Semester 1			
	Aboriginal Culture and History G	07070	4.5
	Organisation, Management and Communication G	09465	4.5
Semester 2			
	Contemporary Aboriginal Issues G	07560	4.5
	The Aboriginal Executive G	09463	4.5
SECOND YEAR			
Semester 1			
	Electives (2 x 4.5 points) (see Note)	—	9
Semester 2			
	Aboriginal Executive Workshop	09464	9
or	Aboriginal Affairs International Exchange (see Note)	05196	18
THIRD YEAR			
Semester 1			
	Directed Literature Review	09467	9
	Research Methodology	09468	9
Semester 2			
	Minor Thesis M	09462	18

NOTE

Studies required at postgraduate level.

* Subject to approval.

University of South Australia
Adelaide, South Australia

The Anangu Teacher Education Program (ANTEP)

University of South Australia
Adelaide, South Australia
The Anangu Teacher Education Program (ANTEP)

About the University of South Australia

The University of South Australia (USA) is located in the city of Adelaide, a metropolis of 1,005,000 people in South Australia. The University was an amalgamation of the South Australian College of Advanced Education and the South Australian Institute of Technology. The Faculty of Aboriginal and Islander Studies was established at the time of this amalgamation.

There are two of campuses within Adelaide, the City campus on North Terrace which is within walking distance from the centre of town, and the campus on Holbrooks Road near the airport.

USA has a commitment to Aboriginal and Torres Strait Islander education. The University's charter states as one of its main functions the establishment of tertiary education programs to meet the needs of Aboriginal people. USA's Aboriginal Advisory Committee makes recommendations on university policy related to Aboriginal and Torres Strait Islander students. The Committee is entirely composed of Indigenous Australians who are senior people in their communities.

USA has one of the highest enrollments of Aboriginal and Torres Strait Islander students in Australia. This has been facilitated through the Faculty of Aboriginal and Islander Studies (discussed further below). There are currently about 450 Aboriginal and Islander students at USA.

About the Flexible Learning Centre

USA's Flexible Learning Centre (FLC) is located on the Holbrooks Road campus in a special purpose building that was constructed two and one-half years ago. The building contains all course production facilities including audio and video studios, printing and course storage facilities, desktop publishing facilities, offices and conference rooms, resource library, student services and administration offices, etc. As of 1995, the Centre changed its name from the Distance Education (DEC) to the Flexible Learning Centre (FLC) to reflect its merger with the Centre for Teaching and Learning. The name change also reflects USA's understanding of the overlap between flexible resource-based learning on campus and distance education.

FLC conducts staff development workshops to inform faculty on a variety of elements of distance education as well as instructional development for on campus instruction. They have created a number of documents that focus on good teaching/learning practice for the use of the university community. FLC also provides resources to produce print, audio, video (both professional and broadcast quality), and multimedia packages. The Centre reproduces and sends out approximately 15,000 audiotapes annually. Compact disks are duplicated elsewhere.

The use of teleconferencing, particularly for tutorials, is becoming more frequent in USA's external courses.

The unit's approach to distance education is the consultative model used by many universities in Australia. In this model, faculty within academic units undertake course development as course writers. Those who wish assistance approach FLC who help them through a process of consultation. Instructional designers meet with course writers to discuss and articulate the writer's philosophy of education and a teaching/learning process that is suitable for their content area. Peer review of content is encouraged.

FLC provides course writers with editors whose role is to be student advocates. Editors scrutinize the course for flow of ideas, readability, unexplained jargon, etc. Editors are often people with a background in English or education who excel in attention to detail. FLC employs eight or nine editors. FLC staff are available to input or apply USA's formatting standards to all print-based courses.

Course development normally takes two semesters: one semester for conceptualization, designing, writing and rewriting; one semester for fine tuning and creating support media. This is extended if, for example, a major television production is part of the course.

It is worth noting here that informal videotapes are sometimes produced so that lecturers can orient students to a course. Most videotapes are produced to take advantage of the medium. Productions are rarely "talking heads" from a studio; more often they are on location demonstrations which illustrate actual situations to students (e.g., a primary classroom situation; a cultural ceremony; an arts demonstration in an art studio). Producers prefer to use the lecturer's voice on a production rather than a professional broadcaster's voice. This helps students identify with their instructor. The Head of USA's audiovisual unit stresses the importance of professional development for lecturers who want to use audiovisual productions so that they understand how they might best supplement both internal and external courses.

Most courses contain a study guide and a readings package. Once a course has been developed, copyright of the study guide is held by the university. Faculty retain academic ownership by inserting articles they have written into a supplementary readings package.

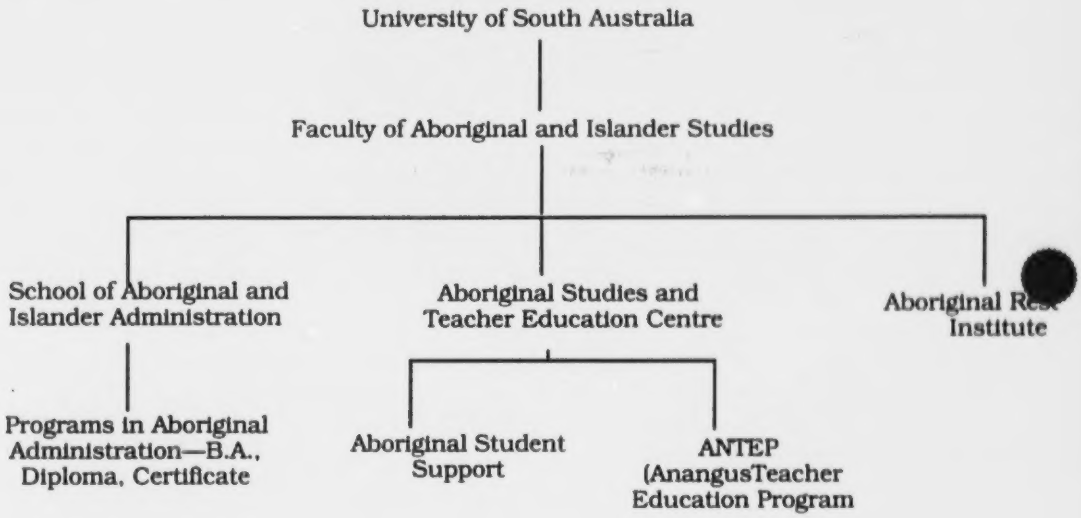
Academic departments are encouraged to create their own course evaluations to be inserted into external course packages.

The model at USA is unique in that academic departments are given equitable amounts of FLC resources which they can make use as they please. If they decide not to use FLC resources, they do not receive other resources (e.g., library resources) in their place. In organizing FLC resource use in this way, upper university management has recognized the value of FLC services and strongly encourages academic faculties to use them. One of the reasons this works well at USA, is that when faculty are appointed, their contract outlines responsibilities for both internal and external courses and programs. USA management has taken a further step, however, to ensure quality in its courses and programs through promoting faculty use of FLC expertise. Most faculty appreciate this assistance.

FLC is responsible for 450 courses (subjects) and 55 programs. In addition to its USA courses, the unit produces courses for three other institutions: Flinders University, Adelaide University, and the Australia Maritime College. Because of the large number of courses it handles, codes are printed on each package indicate the source of the course (leased or written in-house), production date, department, etc. Because of this large number of courses, many of which only have a handful of students enrolled in them, FLC is asking academic departments to begin prioritizing their course offerings. What will be cut will be up to individual departments.

About the Faculty of Aboriginal and Islander Studies

USA's Faculty of Aboriginal and Islander Studies (FAIS) serves some 450 Indigenous Australian Students. Of the sixty staff employed at FAIS, about twenty are Aboriginal or Torres Strait Islander representing cultural groups from across Australia. The following diagram illustrates the FAIS administrative structure:


University of South Australia
Faculty of Aboriginal and Islander Studies
School of Aboriginal and Islander Administration
Aboriginal Studies and Teacher Education Centre
Aboriginal Re
Institute
Programs in Aboriginal Administration—B.A., Diploma, Certificate
Aboriginal Student Support
ANTEP (AnangusTeacher Education Program

All programs are laddered so that students who complete a certificate from FAIS can apply it to an advanced diploma and/or a B.A. All of the faculty's undergraduate awards are offered both internally and externally; its graduate awards are offered only externally. The 150 (approximate) Aboriginal and Torres Strait Islander external participants usually study full time at local Study Centres.

The Anangu Teacher Education Program (ANTEP)

Program Overview

The Anangu Teacher Education Program (ANTEP) provides locally-based teacher education for Pitjanjatjara- and Yankunytjatjara-speaking Aboriginal Teacher Assistants (ATs) in very remote areas of South Australia. ANTEP is a joint USA/government program with USA providing program implementation and the government providing funding and teacher salaries. The Program is ten years old and maintains a total enrollment of 40 to 50 students per year in six communities.

ANTEP courses are delivered primarily through face-to-face on-site sessions at Study Centres. External print materials, teleconferences, and week-end on-campus workshops are also used. USA hires full-time lecturers to live and work in small, isolated Aboriginal communities to deliver ANTEP in Study Centres. Some of these communities are over 1500 kms from Adelaide. The closest large centre is Alice Springs (population 2400) which may be accessible by dirt road only. Because of the small number of students and the isolation of communities to where lecturers are sent, ANTEP is a very expensive program to operate. It would also be expensive to operate effectively via distance education because of the amount of student support that would be required.

History and Aboriginal Community Involvement

In the 1970s an Aboriginal Task Force recommended increased educational opportunities for Aboriginal and Torres Strait Islanders. In response to this, two face-to-face programs were developed at USA through FAIS: a program for Social Workers and the Aboriginal Teacher Education Program (ATEP). These were two of the earliest programs in the country specifically developed for Indigenous Australians. The Anangu Teacher Education Program (ANTEP) grew out of ATEP. As ANANGU expanded, developers decided to incorporate external course to provide greater student support and access.

In 1981, Indigenous ownership of Pitjanjatjara and Yankunytjatjara lands was recognized by the Australian government. Thus, the students in the Program are living traditional lives on their own lands.

Community involvement occurs through the following:

- university committees,
- Study Centres, and
- the students.

In addition to USA's Aboriginal Advisory Committee, ANTEP has its own Advisory Committee made up of representatives from community organizations. This Committee appoints staff, selects students, advises on the nature of the curriculum and the teaching process, etc. In addition, lecturers at the Study Centres have good relationships within the communities which provide advice on the Program. The bulk of community feedback, however, comes from students.

Clients

Program participants are Pitjanjatjara- and Yankunytjatjara-speaking teacher assistants (TAs). Currently, there are 45 students living in very small communities (populations of 100 to 200) approximately 2000 kilometres from Adelaide.

Students are generally mature learners who are senior in the community. Currently, about 75% of ANTEP participants are women. Women tend to stay in school longer, while men seek jobs early. It is believed that this will change over time as more men become educators.

Incorporation of Language and Culture in the Program

Background to the Language Issue

For about fifteen years or so bilingual education has been the approach in Aboriginal schools in South Australia. Bilingual education emphasizes oral and literacy proficiency in both languages simultaneously. The model in the remote communities has been one of first language maintenance with transfer to English over time. As students get older, they must use primarily English materials because academic resources have not been written in their languages.

One of the major problems faced by TAs working in remote schools was that they knew the language, but did not have formal qualifications. These TAs worked with qualified teachers who had no training in bilingual education. There were no resources to support these educators. Thus, both TAs and teachers were in a "sink or swim" situation. In about 1991 bilingual education as an approach in remote schools was replaced by instruction in English only.

The move to school instruction in English was not totally successful; children were still not learning English and therefore continued to be disadvantaged in school. Today, school children tend to communicate orally in their own language in school and become literate in English because of academic requirements. The ideal is for students to be literate and orally competent in both languages. The tables may be turning again back to bilingual/bicultural education, but the debate still rages.

The ANTEP response to this controversy is basically "hands off". That is, communities must decide for themselves what is best for their children. Lecturers discuss the issue with the teacher trainees and provide them with whichever focus the TAs prefer.

The teacher trainees speak Pitjanjatjara or Yankunytjatjara as their first language and some of the instruction is in Pitjanjatjara. (While Yankunytjatjara-speakers say their language is quite distinct from Pitjanjatjara, most can understand Pitjanjatjara).

Culture

The cultural appropriateness of ANTEP materials is crucial. The goal is to help students come to terms with cultural differences when they encounter them. FAIS lecturers have noted that the question of Aboriginal pedagogy is difficult to pinpoint. It cannot be incorporated into external courses until it is defined (which may never happen). Lecturers at the Study Centres are non-Indigenous Australians. Sections of the courses requiring cultural knowledge are taught by an Aboriginal person, usually and elder, from the area.

Academic Requirements and Financial Assistance

Students must meet one (or more) of the following requirements in order to gain admission to ANTEP:

- Special Entry on application to the School of Aboriginal and Islander Administration;
- satisfactory grade on the Special Tertiary Admissions Test;
- satisfactory completion of the South Australia Certificate of Education (senior matriculation) or the interstate/overseas equivalent.

Students may be asked to participate in a bridging program before entering ANTEP. Formerly, a one-semester preparation course was available to those who did not quite meet the entry requirements. This has been replaced by the one-year Associate Diploma in Aboriginal Studies which includes a great deal of bridging. Students who do not want to spend a year in the Associate Diploma may participate in a three-week on-campus summer school in January each year.

Each community in which ANTEP operates has Indigenous Australian TAs hired by the South Australia Education Department. The government pays the TAs to study in the Program. Thus, it is a joint USA/government program with USA providing program implementation and the government providing funding and teacher salaries.

Student Support

Support for remote ANTEP students is by phone through the on-campus Senior Support Officer and faculty. Because of the cost of travelling to remote areas, telephone has been the major support. However, the Senior Support Officer will try to facilitate setting up study groups if there are enough students in the isolated area.

For students in communities having Study Centers, support is provided through Study Centre lecturers, during on-campus sessions, and during faculty visits to the community. Both remote students and those at Study Centres have access to tutors through the federal Department of Employment, Education and Training (DEET) Aboriginal Tutorial Assistance Scheme (ATAS). Through ATAS, DEET-paid tutors help participants with their studies. Any learner who wants can have a tutor. The learner may select a qualified person from within the community to help with specific content. Sometimes, the tutor is selected by the Senior Support Officer of FAIS. The tutor who is paid by DEET for a up to five hours per week. The participant and tutor are required to submit a form outlining what was covered at each session.

The Senior Support Officer

The Senior Support Officer employed by FAIS in an Aboriginal woman from South Australia who is currently pursuing a Masters degree in Education. She has worked in student support for thirteen years. She coordinates support for Aboriginal and Torres Strait Islanders at all of the Study Centres. One way that she does this is through monthly teleconferences. She also provides student support to Indigenous Australian students on campus. In addition to all of this and the record-keeping involved (students grades, retention rates, areas of support provided etc.), she teaches one education course. She is enthused by her work, but over-extended.

The Study Centres

Many of the Study Centres have existed for years as part of the activities of the South Australia's College of Advanced Education initiatives for the education of junior primary school teachers. (As previously mentioned, the South Australia's College of Advanced Education was one of the institutions which amalgamated to form USA.) After the amalgamation, the Study Centres became more generalized and were used to serve students in fields other than primary education. Study Centres have been set up at Alice Springs, Murray Bridge, Whyalla, Port Lincoln, Port Augusta, and Ceduna. Centres serve between ten and twenty students and are staffed according to students numbers and staff responsibility. The facilities at Study Centres vary. In some Centres, the facilities are quite worn out. Computerization of the Centres is progressing. However, maintenance of phone lines, especially during the hot season when ground lines tend to break down, is difficult.

Study Centre lecturers provide both academic and counselling support. Normally, one lecturer serves about 25 students.

Design and Delivery

ANTEP is totally decentralized, that is, delivered in remote communities. The fact that the Program is housed within the ANTEP unit of FAIS, provides a kind of buffer between the students and the mainstream University administration.

The Study Centre lecturers are hired by USA with involvement from the community. On-site lecturers make use of external materials which have also been given to Program participants. The external materials have been written by academic staff at the University. DEC is responsible for formatting of these materials. Materials vary in the amount of detail they contain, depending upon whether the materials are guidelines to the lectures or whether it is intended that they be used for independent study. Most materials contain subject information, a study guide, and a book of readings. Courses are primarily print-based with extensive teleconferencing, on-site workshops and occasional workshops at USA in Adelaide. When lecturers return to the USA campus, TAs contact them by phone.

Currently, none of the lectures are Indigenous Australians. However, the local lecturers have good rapport with the community or they would not be able to live there. According to FAIS faculty, the use of non-Aboriginal lecturers is not an issue because the community is keen on teachers getting the skills that they need; the Program is not seen as something that has been imposed by non-Aborigines.

Most of the larger communities have Study Centres so that students can live, work and study without leaving home. Students study part-time in year one and full-time in years two and three of ANTEP. Each year students attend a short residency in Adelaide. During that time most students stay in hotels, although many are familiar with Adelaide and stay with relatives there. Students also attend about four intensive week-end workshops per year. The frequency of face-to-face sessions on site or in Adelaide varies with the course. Students evaluate the Program annually.

Future and Challenges

Discussion regarding funding for the incorporation of more distance education has been ongoing. Up until now, a move to full distance education has been ruled out because of the expense and continued need for face-to-face supports for TAs.

References

Interviews

This case description is based on interviews in March, 1995 with the following people at the University of South Australia:

Holly McAusland, Flexible Learning Centre)

Bruce Underwood, Coordinator of ANTEP, Faculty of Aboriginal and Islander Studies

Dave Roberts, Head of School, Aboriginal Studies and Teacher Education, Faculty of Aboriginal and Islander Studies

Maria Lane, Senior Support Officer, Faculty of Aboriginal and Islander Studies

University of Southern Queensland
Toowoomba, Queensland

The Jililan Project

University of Southern Queensland

Toowoomba, Queensland

About University of Southern Queensland

The University of Southern Queensland (USQ) was originally founded in 1967 as the Darling Downs Institute of Advanced Education. USQ is located in the agriculture city of Toowoomba (population 96,000), approximately two hours west of Brisbane.

USQ has approximately 13,000 students enrolled in programs offered through the following six faculties: Commerce, Sciences, Arts, Education, Engineering and Surveying, and Business. There are approximately 5,000 students on campus and 8,000 studying in external mode. USQ also serves 1200 international students.

In addition to the offerings on the Toowoomba campus, the USQ campus at Hervey Bay offers a number of first year courses which students can transfer when then complete their studies on campus at Toowoomba or externally.

Students can gain admission to USQ with senior matriculation or equivalent or by special or mature entry. Transfer of credit from other tertiary level institutions is sometimes possible, as is prior learning assessment which allows exemptions from some courses. Continuing Education, USQ offers a non-award Tertiary Preparation Program for those whose education is insufficient for regular entry.

Students pay for their program through the federal Department of Employment, Education and Training (DEET) Higher Education Contribution Scheme (HECS). Students who are Australian or New Zealand citizens or permanent residents of Australia are required to pay for higher education through this scheme. Students are billed each semester based on their enrollment. In 1994, a normal full-time enrollment was $2355, or $1177 per semester (quoted in Australian dollars which are worth only slightly more than the Canadian dollar at the time of writing). Students who pay their HECS up front receive a 25% discount. Regular repayment commences when a student's taxable income reaches approximately $26,400. Payment is then deferred through the tax system. Students cannot use HECS for all programs. For example, bridging courses and other non-award courses are not eligible. Students on scholarships are exempt from paying HECS fees. Students must directly pay other costs, such as books and resources and Student Association fees.

Financial assistance is available for students through Austudy and Abstudy. Abstudy is income tested financial assistance for Aboriginal and Torres Strait Islander students enrolled at universities and centres of Technical and Further Education (TAFE). Rates of assistance vary according to student age, place of residency, independence from caregivers, number of dependents, etc. Assistance is available for both full- and part-time students. Many students use Abstudy to pay for costs associated with travel, accommodation, and study materials.

Student services on campus include accommodation assistance, medical services, careers and employment information, counselling and learning enhancement. The USQ Student Association sponsors entertainment and sporting events, publishes a student newspaper, and represents students on university committees. It also has facilities such as a copying service, used textbook service, and clothing and gift store. The Kumbari/Ngurpai Lag Centre provides support for Aboriginal and Torres Strait Islander students. Supports at the Centre include study skills, academic and personal support, and career advice and guidance (more information provided below). Distance education (external) students receive counselling and advice through USQ's Distance Education Centre which includes teletutorials in many courses and has staff available on a full time basis to respond to content and administrative questions (more information provided below).

Distance Education Centre

USQ's distance education initiatives are coordinated through the Distance Education Centre (DEC). Services provided by DEC include: instructional design, media services, production, graphic arts, mailing and student support. DEC is also involved in instructional technology research and evaluation. DEC is one of Australia's leading distance education centres. Over the years it has forged cooperative arrangements with other tertiary institutions; professional bodies such as the Australian Catholic University and the College of Nursing; international organizations such as UNESCO, UNIDO, and the Asian Development Bank; and industrial organizations such as Queensland Railways, Southern Cross Corporation, Woodside Offshore Petroleum and others. These efforts have been recognized by the Australian government through the provision of a new purpose-built DEC building which became fully operational in September, 1992.

In addition to over 500 degree credit courses offered by external study, all nine courses of USQ's Tertiary Preparatory Program are available externally. Continuing education courses have also be developed for distance delivery. DEC handles this large number of courses through a computerized system of design, reproduction, delivery and management as well as a large staff devoted to the design and delivery of distance education.

Distance Education Teaching and Course Development Strategy

DEC's distance teaching strategy is based on a print-based instructional package which students can use independent of time and place. External students are normally not required to attend face-to-face sessions. In addition to print, some of the packages include: audio and videotape, computer managed instruction and teletutorials. The Director of DEC says that this model is more efficient, cost effective and pedagogically superior for distance education than strategies that mix face-to-face with independent study. An increasing number of courses are incorporating computerized assessment of learning. DEC is just beginning to develop courses which utilize computer assisted learning to provide individual instruction through interactive multi-media and computer conferencing.

Courses are prepared by course (unit) teams consisting of academic staff (usually more than one per course) supported by instructional designers and technical experts. The Dean of the academic faculty is responsible for the academic content; the Director of DEC is responsible for the instructional quality of the materials. The Instructional Strategies Planning Committee within each faculty monitors the work of the course teams.

Instructional designers tend to work with one or two academic departments, although there is some flexibility. Instructional designers work from hard copy and consult with inputting staff who follow set design/formatting standards. Clerks are employed to mark up copy and also to ensure proper formatting in the final stages of development. Before a course is finalized, the course writer will check it over and sign a release form to grant permission to duplicate. Final copy is sent electronically to printers for duplication.

Support for External Students

Student support is provided by Regional Liaison Officers (RLOs) located at Regional Study Centres throughout Queensland, but also in Sydney and the major areas internationally where USQ provides courses (Hong Kong, Bangkok, Kuala Lumpur, Singapore). RLOs are located within telephone calling distance of most of the 200 to 300 external students for whom each RLO is responsible. RLOs can answer about half of the inquiries; the rest are forwarded to the Outreach Office on campus. RLOs can also help students set up peer learning circles in close proximity to support them in their studies.

The Outreach Office which supports the network of Regional Centres and RLOs administers and monitors the USQ teletutorials service through Telecom's teleconferencing system. Students can access teletutorials either from a Study Centre or from their homes. The Outreach Office will provide audiotape copies of the teletutorials to students who cannot attend. Currently, DEC is experimenting with the use of telegraphics as part of the teletutorials.

While the University Library is not part of the DEC, external students living outside Toowoomba receive library support through USQ's Off-Campus Library Service. The Library sends materials free-of-charge; students are required to pay return postage.

Evaluation and Research

DEC is committed to the evaluation of its courses and operations through course evaluations from every external registrant. The DEC Quality Assurance Committee monitors, reviews and evaluates the efficiency of the system with the view of improving it and enhancing it as required. DEC faculty and staff also conduct research on distance education in four major areas: design and development; open learning; cognition and metacognition; and expert learning systems. DEC has participated in a number of state and federal distance education projects, and actively pursues collaborative ventures with government, industry, professional groups, international organizations, and other educational institutions.

The appendix includes the structure of the Distance Education Centre, a list of the Centre's external courses, and the team approach to course design and development.

Kumbari/Ngurpai Lag, Higher Education Centre

USQ's Kumbari/Ngurpai Lag Higher Education Centre is located on the Toowoomba campus. The Centre was set up in 1986 when it served only three students. Since that time, it has expanded and now has a total of eleven staff, seven of whom are Aboriginal. There is also one staff member (a student support officer) at Hervey Bay. The Acting Director is a non-Aboriginal educator who has over 25 years experience in the Torres Strait Islands. Recently, an Aboriginal replacement has been found for the Acting Director.

The Centre strives to create an environment of success for its clients, and has the following aims:

- to actively support a network of Aboriginal and Torres Strait Islander students undertaking tertiary studies at the preparatory, undergraduate and postgraduate levels;
- to promote Aboriginal and Torres Strait Islander culture and assist communities develop economic and cultural independence through research and consultancy projects;
- to act as advocates for Aboriginal and Torres Strait Islander students when meeting social, economic and cultural difficulties in a tertiary institution;
- to undertake research and consultancy projects that will address education and other issues that affect Aboriginal and Torres Strait Islander people at all levels.

All Aboriginal and Torres Strait Islander students at USQ are automatically members of Kumbari/Ngurpai Lag. Approximately one per cent (200 students) of the student population at USQ is Indigenous Australian, and about ninety per cent of those students do make contact with the Centre. It is interesting to note that six per cent of USQ's Indigenous students are studying externally and only about half of those will ever come to the Toowoomba campus. Aborigines and Torres Strait Islanders who are not students are also encouraged to use the Centre's services. (Kumbari/Ngurpai Lag Higher Education Centre: 9)

The Centre is set up as a student support facility and has a common room, computer facilities, and a study room available for student use. Staff at the Centre are available to assist students and ensure their welfare. For example, optional individual and group tutoring sessions are offered through the Centre.

The Jililan Project

Jililan Project Overview

The goal of the Jililan Project is to provide academic bridging for Australian Aboriginal and Torres Strait Islanders. *Jililan* means "going on a journey" in one of the southeast Queensland Aboriginal languages. The Jililan Project is currently in its developmental stage. Development of three units (courses) is underway: Mathematics, Communications, and Study Skills. Graduates of the bridging course will be qualified for acceptance not only at USQ, but also at other universities.

History and Indigenous Community Involvement

For several years, Kumbari/Ngurpai Lag staff have known that a bridging program was needed at USQ to address the high attrition rate of Indigenous Australian students. At first, existing courses developed for the mainstream were used, but attrition rates were still high. Needs for a culturally appropriate bridging course were expressed more formally through a survey of students who had either graduated from or discontinued the bridging program, and again during a five-day retreat in the Bunya Mountains of Queensland in the early 1990s. Regional

Aboriginal representatives from across the state came to the retreat to develop a strategic plan for the Kumbari/Ngurpai Lag for the next three years. One of the recommendations was the need for a bridging program for Indigenous Australians. Another recommendation was the need for provision of tertiary education within traditional settings in order to provide stronger support and avoid the alienation students feel when attending courses on campus.

In 1994, a proposal written to the Federal Department of Employment, Education and Training (DEET) for National Priority Research Funding was approved for $100,000 (Australian dollars which are roughly equivalent to Canadian dollars) to rewrite the existing courses in a way that would address needs of Indigenous Australians. Initially, it was hoped that the Program would be suitable for use across Australia. However, because of the vast cultural diversity, this will not be possible. The client base will now come from northern and southeastern Queensland and the northern part of New South Wales.

A Jililan Management Committee was established to guide development. The Committee is made up of the following people:

- the following staff from Kumbari/Ngurpai Lag:
- Director (Acting Director)
- Project Coordinator
- Administrative Officer
- Tutor
- DEC instructional designer
- Representative from the Tertiary Preparation Program

The role of the Project Coordinator (unfortunately not available for an interview) is to liaise with the Indigenous community, locate Aboriginal or Torres Strait Islander educators to employ as content experts for the Project and write up their contracts, chair meetings, ensure timelines are met, and carry out other coordinating and administrative tasks. Kumbari/Ngurpai Lag was able to hire on contract an Aboriginal woman to employ to fulfill this role.

Clients

Clients for this bridging course come from diverse cultural backgrounds. Some are integrated into European Australian culture, others are from remote, traditional communities, others fall along this continuum. Age range is from 17 to 45, with an average of about 27 years of age.

Some Jililan participants will not complete the entire Program; some will need extensions to complete their work. However, staff at Kumbari/Ngurpai Lag see it as a success for many to even begin the Program and/or take one or two of the courses. Once the course is fully operational, an enrollment of 50 to 80 students is expected.

Incorporation of Language and Culture

Most clients speak English, but not at an academic level. The challenge is to write the courses at a level that the learners will understand, but also teach them how to use academic English appropriately.

Learning styles of Indigenous Australians vary, as do the cultures from which they come. However, generally there is an oral tradition. In some cultures, people tend to use their hands as well as their voice to communicate. Learning often occurs through observation and modelling. For these reasons, audiovisual material is being incorporated into the courses.

The instructional designer from DEC has close contact with the Kumbari/Ngurpai Lag Centre which is driving the Program. This helps her to address gaps in her knowledge regarding the client group and working with the Indigenous content experts. While the numbers of students who will enroll in Jililan is small, the cultures that they represent will be quite diverse. Efforts to incorporate appropriate cultural content are being made through the Indigenous content experts. However, even the content experts represent only two cultures within the potential number of cultural groups that will receive the courses. The instructional designer is concerned that because of this, it will be difficult to overcome a certain amount of cultural inappropriateness in the courses. Her best tactic is to be general and to draw on students' life experiences in a way that addresses cultural diversity. She hopes to include aspects of Indigenous traditional life to demonstrate to students that what may seem to be new knowledge is actually something that they already may know about from their daily lives. For example, the regular patterns of woven baskets might be used to illustrate certain mathematical concepts.

Student Admission and Financial Support

Aboriginal and Torres Strait Islander students usually enter the USQ through special admission.

Students are funded through Abstudy, the financial assistance scheme (described in more detail previously) that is available to Aboriginal and Torres Strait Islander students. Because of the sliding scale on which Abstudy is based, younger students get less money and therefore experience financial difficulties on top of cultural adjustment when they study on campus. Kumbari/Ngurpai Lag operates a government-funded rental subsidy scheme and runs budgeting workshops to help alleviate this problem.

Student Support

Student support for external bridging students is supplied through tutors operating from the Kumbari/Ngurpai Lag Centre. The Centre recognizes that Indigenous Australian students on campus may feel homesick and alienated. However, those studying externally feel isolated. The Centre also recognizes the high cost of effective support to external students in remote communities. In spite of this, every effort is made to support external students enrolled in the bridging courses.

Mainstream external courses have three teletutorials per semester. It is hoped that Jililan will incorporate one compulsory teletutorial per week. Tutors receive a face-to-face orientation which covers Aboriginal and Torres Strait Islanders traditions and mores as well as the logistics of teletutoring. Teletutorials work better for some students than for those who are reluctant to participate. Eventually, one-to-one tutoring may be found more effective, perhaps through the use of two-way video. While students are encouraged to call in with content and administrative questions, tutors also make calls to students to ensure that they are progressing in their studies.

The Centre encourages external students to find local tutors, but has not yet formalized this process. On-campus tutors are preferred because they have a better grasp of the content and will be the ones, ultimately, to give students feedback on their work. The Centre also encourages students to set up academic peer support groups, but this is not formally coordinated.

Design and Delivery

Jililan courses developed for both internal and distance delivery are print-based with audiotape and teletutorial support to meet the needs of learners with oral traditions. Each course is one semester (165 hours) in length, although students can take longer since mastery of content is considered to be more important to success than completion of courses within a strict time frame. Development of three units (courses) is underway: Mathematics, Communications, and Study Skills. A fourth course on Cultural Awareness will be developed in the future. Because Jililan courses are not yet ready for delivery, Aboriginal and Torres Strait Islander students are currently using the existing mainstream Tertiary Preparation Program bridging courses.

Students come on campus for an initial orientation. This is followed up with tutor support from the Kumbari/Ngurpai Lag Centre (see section on student support).

Originally, it was thought that Jililan could simply adapt existing external materials created for the mainstream (Tertiary Preparation Program courses). After closer examination, it was decided to employ Indigenous Australians as content experts to rewrite the courses. This was to ensure cultural relevance. However, it has been difficult to locate available content experts who have the appropriate cultural background as well as content knowledge. Two content experts have been hired: the Maths content expert is a Cairns-based man with a business background; courses in Communications and Study Skills are being written by an expert associated with James Cook University in Townsville. Both content experts attended a one and one-half day orientation workshop to the Jililan Project and course writing.

Instructional Design

The instructional design commenced in July, 1994. The initial timeline allowed for six months of development so that courses would be ready by the second semester of 1994. The timeline has been extended by a over a year, and courses are now scheduled for completion in January, 1996.

The design is being handled by a designer from DEC. Because the instructional designer is not an Aborigine or Torres Strait Islander, she depends on the content experts to provide her with appropriate cultural information. The instructional designer was unsure how far she could go in making design suggestions. There are many sensitive issues regarding what can be discussed.

The instructional designer is facing a number of challenges. One is that Australian Aborigines tend to disclose information slowly over time to outsiders until they become more trusting and familiar. It is sometimes difficult to locate content experts at a distance. The designer noted that the two content experts work differently from each other. One writes at a higher level than is appropriate for the client group. In spite of the challenges, there are rewards, such as the satisfaction of working with staff at Kumbari/Ngurpai Lag. She says that it is quite different from other design work in which she has participated.

Some of the Mathematics materials are currently being piloted. Particular attention is being paid to the pacing of the course and language level. The instructional designer works from student feedback from pilots to reveal successful and unsuccessful components of courses.

Future Directions and Challenges

The biggest concern at the time of the interviews was that time to complete course development was running out. Staff at Kumbari/Ngurpai Lag recognize that timelines cannot be imposed without flexibility to the consultative process involving Indigenous Australians.

Needs assessments reveal that not all Aboriginal and Torres Strait Islanders want a university qualification. The Kumbari/Ngurpai Lag Centre is discussing strategies to address the needs of Indigenous Australians for short, skills-based courses.

Kumbari/Ngurpai Lag also hopes to develop a strategy which allows Indigenous Australian students to take their degree in smaller increments to give them a chance to build academic skills and so that degree completion is not so daunting.

Because of the cost of providing student support to remote communities, it is possible that Aboriginal and Torres Strait Islanders studying externally will have to attend short blocks on campus as part of their requirements.

References

Interviews

The above information is based on interviews with the following people in March, 1995 at University of Southern Queensland, Toowoomba:

Caroline Cottman, Instructional Design and Development

Marilyn Dorman, Instructional Design and Development

John McMaster, Acting Director, Kumbari/Ngurpai Lag

Gwen Currie, Administrative Officer, Kumbari/Ngurpai Lag

Colin White, Research and Evaluation, Kumbari/Ngurpai Lag

David Bull, Head, Tertiary Preparation Program

Publications

Brown, Lita & Bull, David (eds.) (1995) *Papers from the Jililan Project Seminar.* Toowoomba, QLD: The University of Southern Queensland.

Distance Education Centre (1995) *Information Bulletin 1995.* Toowoomba, QLD: The University of Southern Queensland.

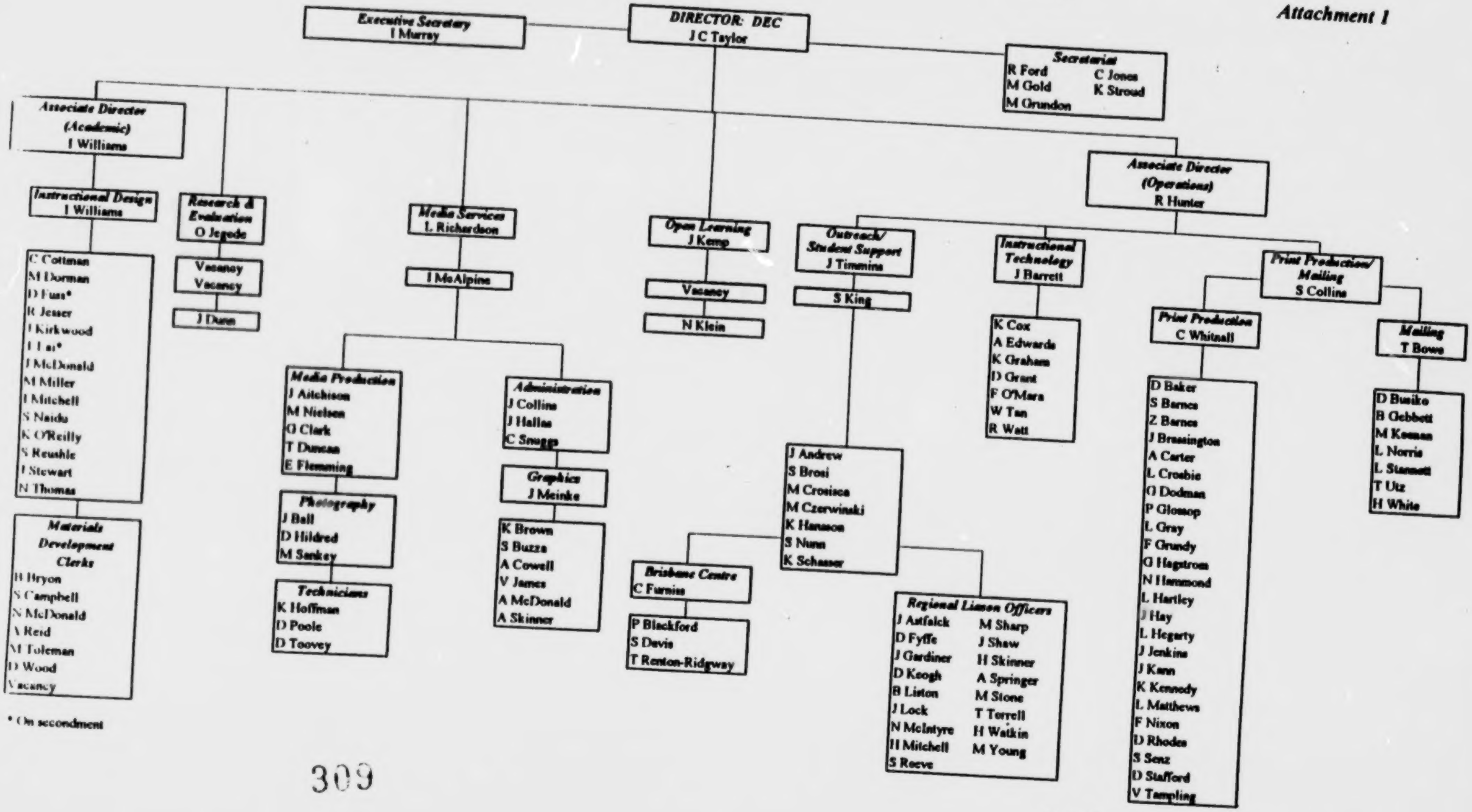
Gooley, Anne; Joughin, Gordon; Towers, Steven (1993) *A Brief Guide for Network Users* (booklet). Brisbane, QLD: Queensland Open Learning Network.

Kumbari/Ngurpai Lag Higher Education Centre (nd) *Information for Prospective Aboriginal and Torres Strait Islander Students* (booklet). Toowoomba, QLD: The University of Southern Queensland: Media Services.

Appendix

Distance Education Centre - University of Southern Queensland

Attachment 1



* On secondment

21 March 1994

BEST COPY AVAILABLE

UNITS AVAILABLE VIA DISTANCE EDUCATION

Attachment 2

Unit	Unit Name
Teaching Second Languages	
33000	The Nature of Language
33001	Principles of Second Language Learning
33002	Methodology in Teaching a Second Language
33003	Syllabus Design & Material Writing
33004	Bilingualism & Multiculturalism
Philosophy	
49801	PhD Studies Part-Time 1
49802	PhD Studies Part-Time 2
49803	PhD Studies Full-Time 1
49804	PhD Studies Full-Time 2
49997	MPhil Preparation
49998	MPhil Study
49999	MPhil Dissertation
Business and Commerce	
51002	Introduction to Accounting
51004	Organisational Behaviour & Management
51005	Introduction to Law
51008	Business Economics
51103	Financial Accounting
51110	Business Strategy
51111	Business Finance I
51112	Business Finance II
51113	Management Accounting I
51114	Management Accounting II
51115	Company Accounting
51116	Accounting Theory & Contemporary Issues
51118	Auditing
51119	Small Business Management
51120	Management Accounting Systems
51121	Topics in Corporate Accounting
51122	Financial Statement Analysis
51123	Business Law
51124	Law of Associations
51126	Revenue Law and Practice II
51127	Investment Management
51129	Market Analysis
51130	Revenue Law and Practice I
51137	Financial Markets
51138	International Finance
51180	Local Government
51182	Local Government Law I
51183	Local Government Law II
51185	Government Accounting
51190	Commercial Analysis
51321	Credit Risk Management
51322	Finance Law
51323	Financial Institutions Management
51330	Economic Policy
51331	Microeconomics
51332	Industry Economics
51333	Macroeconomics
51334	Introduction to Econometric Modelling
51335	Public Project Evaluation
51336	Australian Economic Development
51338	International Economics and Trade
51339	Treasury Management
51340	Introduction to Management Science
51343	Business Forecasting
51344	Business Logistics
51345	Quality Management
51346	Decision Support Systems
51347	Production and Operations Management
51348	Optimisation Applications I
51349	Operations Research II
51359	Franchising
51360	Export Management
51361	Introductory Marketing
51362	Promotion Management
51363	Marketing Channels
51364	Service Marketing
51365	Marketing Strategy
51366	Consumer Behaviour
51367	International Marketing
51368	Market Research Methods
51369	Marketing Research Project
51370	Organisational Change and Development
51371	Workplace Industrial Relations
51372	Employment and Industrial Relations
51373	The Employment Process: Staffing and Compensation
51374	Occupational Health & Safety
51375	The Employment Process: Human Resource Development
51376	Human Resource Practice and Research
51379	Introduction to Human Resource Management
51381	Political Theory
51382	Australian Political Institutions
51383	Australian Public Administration
51384	Australian Public Policy
51385	Government-Business Relations
51386	Public Sector Resource Management
51387	Introduction to Office Systems
51388	Office Information Management
51389	Integrated Office Procedures
51390	Applied Office Administration
52005	Commercial Law
52201	Advanced Business Law
52202	Advanced Corporate Law
52203	Advanced Income Tax Law I
52204	Advanced Income Tax Law II
52206	Property Law
52208	Advanced Insolvency Law
52209	Trade Practices Law
52210	Litigation and Alternative Dispute Resolution
55001	Government-Business Interactions
55002	Management & Organisational Behaviour
55003	Policy Analysis
55004	Research Methodology A
55005	Research Methodology B
55010	Applied Research Project (Thesis)
55101	Contract Management
55102	Capital Project Evaluation
55103	Logistics Management
55104	Project Management
55106	Project Appraisal
55201	Human Resource Issues
55202	Industrial Relations Issues

Unit	Unit Name
55203	Managing Human Resources & Innovation
55204	Managing the Processes of Org'nal Change & Development
55301	International Finance & Tax
55302	International Market Strategy
55303	International Trade Law
55304	Multinational Enterprise
55401	Telecommunications in Business
55402	Information Architecture
55403	Business Systems Project Mgt
55404	Business Systems Planning & Implementation
55501	Information Systems for Managers
55502	Accounting for Managers
55503	Corporate Finance
55505	Law and Business
55506	Marketing Management
55507	Decision Support Tools
55508	Economics for Managers
55601	Human Factors
55602	Corporate Occupational Health and Safety
55603	Occupational Health & Occupational Hygiene
55604	Safety Science in Practice

Sciences, Psychology, Nursing

Unit	Unit Name
60090	Foundation Psychology
66001	Introductory Computing
66003	Introductory Professional Computing
67111	Nursing for Health
67113	Biophysical Nursing 1
67122	Nursing and Family Health
67221	Trends and Issues in Nursing 1
67302	Mental Health Nursing 1
67303	Mental Health Nursing 2
67305	Primary Health Care
67306	Scholarship and Research in Nursing
67421	Microbiology and Immunology
67461	Behavioural Science Foundations
67462	Physiology & Pathophysiology 1
69103	Social Processes of Behaviour
69104	Biological Bases of Behaviour
69106	Mankind: Origins and Perspectives
69201	Social Psychology
69202	Personality and Motivation
69203	Developmental Psychology
69204	Human Learning: Theories & Issues
69205	Methods of Behavioural Science
69206	Community Studies
69207	Research Methods
69301	Assessment of Behaviour
69302	Multi-Cultural Studies
69303	Abnormal Behaviour
69305	Counselling Psychology
69307	Perception and Cognition
69309	Human Neuropsychology
69373	Industrial and Organisational Psychology

Engineering, Maths, Computing

Unit	Unit Name
70150	Engineering Design and Drafting
70220	Applied Physics
70230	Electrical Technology
70245	Engineering Materials
70270	Engineering Statics
70320	Linear Systems and Control
70325	Electronic Engineering I
70335	Computer Engineering I
70336	Computer Architecture
70340	Thermofluids I
70350	Dynamics I
70360	Hydraulics I
70370	Stress Analysis
70380	Geology and Surveying
70406	Survey Mathematics III
70407	Land Studies II
70410	Land Administration
70425	Electronic Engineering II
70430	Electrical Plant
70445	Manufacturing Processes
70455	Soil Mechanics
70456	Mining Technology
70470	Structural Design I
70520	Computer Controlled Systems
70525	Electronic Measurement & Practice
70530	Power Electronics
70540	Thermofluids II
70555	Geotechnical Engineering
70556	Mineral Processing
70560	Hydraulics II
70570	Structural Analysis I
70575	Construction Engineering
70620	Signal Processing
70635	Computer Engineering II
70640	Thermofluids III
70650	Design of Machine Elements
70665	Agricultural Materials and Crop Storage
70670	Concrete Structures
70675	Transport and Planning
70710	Engineering Management and Practice
75001	Introduction to Computing
75002	Data Analysis
75003	Mathematics Foundation
75111	Program Design and Development
75121	Advanced Procedural Programming
75122	Systems Analysis and Design
75123	Business Programming I
75124	Data Analysis and Modelling
75131	Applications Development I
75132	Applications Development II
75133	Advanced Systems Analysis & Design
75134	Digital Communications
75135	Expert Systems Development
75136	Advanced Information Systems
75137	Commercial Information Systems Project
75221	Advanced End User Programming
75222	Systems Security and Control
75231	Systems Planning & Management
75331	Data Management
75332	Artificial Intelligence
75337	Simulation
75339	Information Technology Project
75611	Discrete Mathematics for Computing
75612	Algebra and Calculus I
75613	Algebra and Calculus II
75614	Operations Research
75623	Numerical Computing
75636	Advanced Engineering Mathematics A
75700	Information Systems Management
75701	Information Systems Development Methods

Unit	Unit Name
75702	Information Systems and Decision Support
75705	Information Systems Project Management
75770	MIT Thesis
75914	Programming
75915	Linear Programming
75917	Software Packages and Operating Systems
75918	Information Management
75919	Project
75921	Computing I
75922	Computing II
75923	Computing III
75924	Computing IV
75925	Computing V
75926	Systems Design
75932	Applied Statistics
75933	Discrete Mathematics
75935	Numerical Methods
75936	Statistics
79001	Urban and Regional Planning
79002	Road and Street Engineering
79003	Water Supply, Sewerage and Drainage
79004	Solid and Liquid Waste Treatment
79005	Civil Engineering Management
79006	Local Government Engineering Law
E0001	Computers in Engineering
E0002	Communication Skills
E0003	Electrotechnology
E0004	Applied Mechanics I
E0005	Physics and Instrumentation
E0006	Engineering Design and Drafting
E0007	Surveying A
E0008	Road Design and Location
E1001	Geology and Hydrology
E1002	Civil Engineering Materials
E1003	Construction Plant
E1004	Job Organisation
E1005	Structural Analysis and Design
E1006	Detailing of Structures
E1007	Steel and Building Technology
E1008	Roads and Drainage
E1009	Civil Engineering Project
E1010	Materials Testing and Instrumentation
E1011	Construction Management
E1012	Construction Methods
E1013	Water Engineering
E1014	Geomechanics
E2001	Electronic Workshop and Production
E2002	Electronics A
E2003	Electrical Measurement and Analysis
E2004	Control and Instrumentation
E2005	Telecommunications Principles
E2006	Engineering Computers
E2007	Electronics B
E2008	Engineering Drafting
E2009	Materials
E2010	Electrical Engineering Project
E2011	Power Systems
E2012	Telecommunications Systems
E2013	Process Control and Instrumentation
E2014	Energy Conversion
E2015	Power Electronics Principles
E2016	Project (Electrical)
E3001	Fluid Mechanics
E3002	Trade Practice
E3003	Mechanical Drafting
E3004	Applied Mechanics II
E3005	Manufacturing Engineering
E3006	Thermodynamics
E3007	Applied Mechanics III
E3008	Industrial Engineering
E3009	Mechanical Engineering Project
E3010	Drawing Office Practice
E3011	Materials and Processes
E3012	Project (Mechanical)
E4001	Drafting for Surveyors
E4002	Photogrammetry
E4003	Surveying B
E4004	Survey Computations A
E4005	Cadastral Surveying and LIS
E4006	Automated Survey Systems
E4007	Spherical Trigonometry and Astronomy
E4008	Geodetic Surveying
E4009	Physics for Surveyors
E4010	Land Administration
E4011	Mine Surveying
E4012	Land Studies
E4013	Survey Computations B
E4014	Construction Surveying
E4015	Urban Design and Development
E4016	Mathematics for Surveyors
E4017	Land Planning for Surveyors
Education	
80001	The Adolescent Learner
80003	Issues in Development of Secondary Education in Australia
80400	Philosophy of Education
80401	Sociology of Education
80402	Models of Teaching: Psychological Perspectives
80403	Supervision of Teaching
80407	Issues and Trends in Early Education
80408	Early Childhood Education & Care Programs
80410	Physical Activity and the Developing Child
80414	Computers in Education A
80415	Computer Education Project
80416	Social & Adjustment Problems in Children & Adolescents
80420	Curriculum Analysis
80421	Curriculum Inquiry
80451	Supervised Research Project (1)
80452	Supervised Research Project (2)

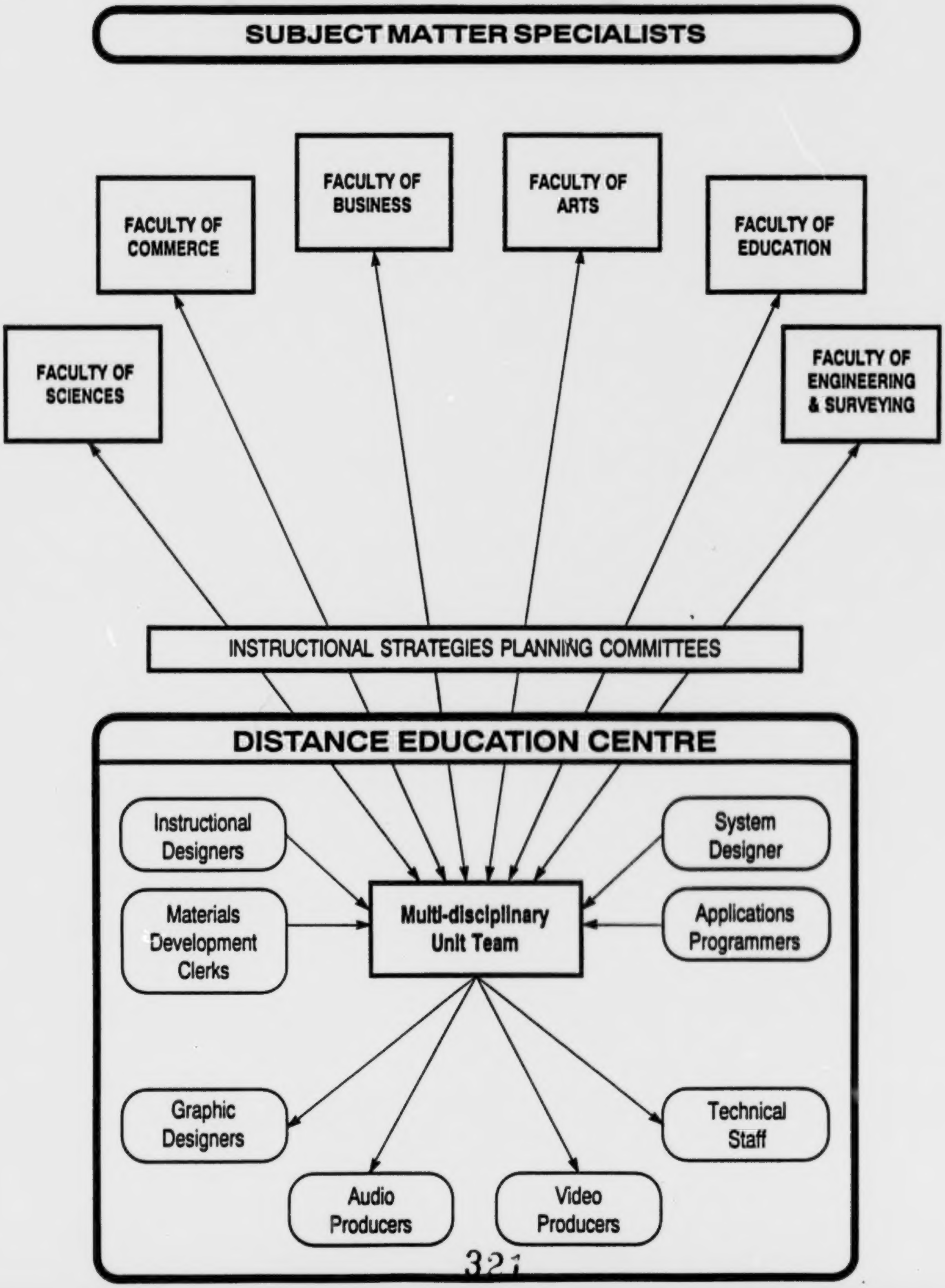
Unit	Unit Name	Unit	Unit Name	Unit	Unit Name	Unit	Unit Name
80453	Supervised Research Project (3)	80713	Human Resource Management in Education	86201	Theoretical Foundations of Education	**Communications, Literature, Asian Studies**	
80511	Introduction to Exceptional Children	80714	Planning for Educational Change	86202	Research & Perspectives on Teaching	90501	Communications
80512	Teaching Children with Special Needs: Methods & Strategies	80715	School Leadership	86203	Curriculum in the Classroom	90502	Australia, Asia and the Pacific
80514	Academic Skill Development I - Literacy	80801	Introduction to Teaching in Post-Compulsory Education & Training	88001	Research Methods in Education	94180	Introductory Indonesian
80515	Academic Skill Development II - Numeracy	80802	Instructional Psychology: Adult Learners	88002	Perspectives in Education	94190	Introductory Mandarin
80517	Consultation & Communication: Theory & Practice	80809	Evaluation of Post-Compulsory/ Training Programs	88011	Project	94193	Writing for Mass Media 1
80519	Graduate Professional Study A	80812	Practical Training Project	88016	Thesis	94196	Introduction to Public Relations & Advertising
80520	Reading Prog for Children with Severe Reading Disabilities	81101	Instructional Skills & Processes I	88022	Curriculum Theory and Change	94293	Print Journalism
80521	Resource/Remedial Management and Internship	81206	Instructional Skills & Processes II	88023	Educational Evaluation	94296	News Magazine Writing
80522	Graduate Professional Study B	81207	Program Design & Evaluation	88031	Instructional Design for Distance Education	94302	Independent Study
80530	Issues & Practice in Gifted Education	81208	Instructional Strategies for Unfamiliar Instruments	88032	Models of Distance Education - Pedagogical Perspectives	94501	Journalism Publication
80550	Trends & Development in Ed'n of Children with Special Needs	81209	Arranging for the School Ensemble	88041	Physiological Adaptations to Exercise, Training & Disuse	94502	Media Analysis
80602	Contemporary Children's Literature	81301	Independent Training Project	88042	Advanced Topics in Human Performance	96201	Geography of World Affairs
80603	Art and Illustration in Children's Literature	81302	Diagnosis & Remediation of Learning Difficulties	88051	Concepts and Theories in Educational Management	96381	Studies in Asian Literature
80605	Australian Children's Literature	81303	Adult Literacy	88052	Leadership in Educational Administration	96501	Introduction to Asian Civilisations
80707	Politics of Education	81304	Current Issues in Post-Compulsory Education & Training	88053	Management of Decision Behaviour	96502	The Arts in Asian Civilisation
80708	School & Community Relationships	81305	Assessing Learning Outcomes	88062	The Psychology of Exceptionality	96505	Geographical Perspectives on Monsoon Asia
80709	Computers and the School Administrator	81308	Conducting Instrumental Ensembles	88071	Literature and Response	96506	Modern Southeast Asia: Historical Perspectives
80710	Research for Educational Administrators	81309	Management & Organisation of an Instrumental Music Program	88072	Literacy Learning and Children's Literature	96508	Contemporary Social & Political Issues in Asia
80711	Perspectives on Educational Administration & Organisation	81401	Competency-based Training	88073	Literary Research	96509	Intermediate Indonesian
80712	Contemporary Trends & Issues in Education	81405	Managing Training Programs	88081	Teaching Effectiveness: Contemporary Perspectives	96510	Advanced Indonesian

Unit	Unit Name	Unit	Unit Name	Unit	Unit Name	Unit	Unit Name
96511	Intermediate Mandarin	**MBA (International Tourism Management)**					
96522	Change in Contemporary China	IT101	Introduction to Tourism				
96523	Working with the Japanese: Cross-Cultural Issues	IT102	Marketing				
97102	Communication Texts and Processes	IT103	Environmental Management				
97106	History and Society	IT104	Behavioural Science for Management				
97107	Communication and Cultural Forms						
97108	Sociology of Literature						
97110	Linguistic Analysis						
97112	Mass Media Forms and Institutions						
97113	Australia's News Media						
97120	Literature, Criticism, Culture						
97214	The Novel						
97220	Narrating Australia						
97301	Text Analysis						
97313	Popular Literature						
97315	Special Study in Literature						
97501	Gender and Literature						
97505	Communication & Environment						

21 March 1994

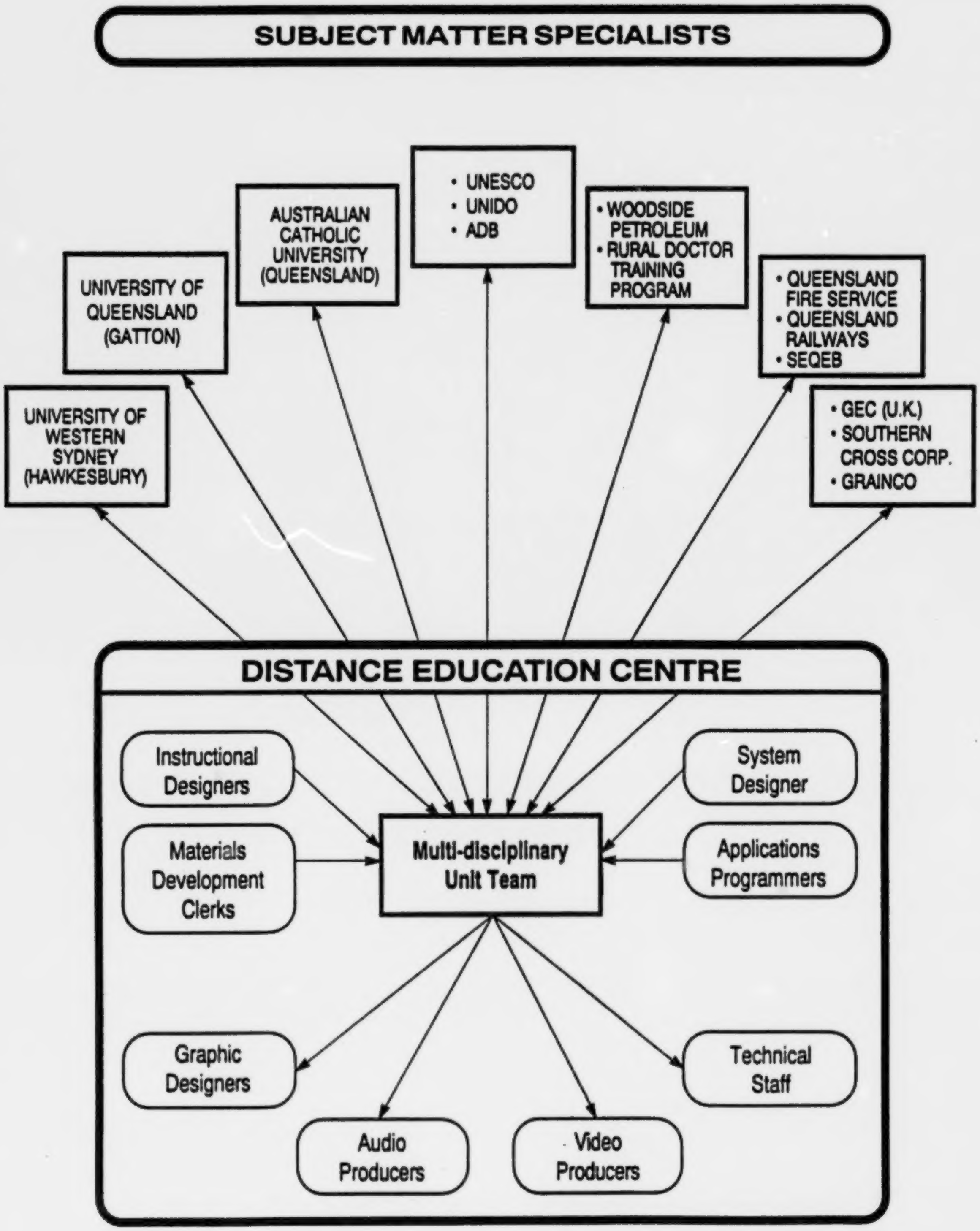
ATTACHMENT 3

Overview of Organisational Structure for the Preparation of Instructional Materials (USQ)



ATTACHMENT 4

Overview of Organisational Structure for the Preparation of Instructional Materials for Outside Clients


SUBJECT MATTER SPECIALISTS
UNIVERSITY OF WESTERN SYDNEY (HAWKESBURY)
UNIVERSITY OF QUEENSLAND (GATTON)
AUSTRALIAN CATHOLIC UNIVERSITY (QUEENSLAND)
• UNESCO
• UNIDO
• ADB
• WOODSIDE PETROLEUM
• RURAL DOCTOR TRAINING PROGRAM
• QUEENSLAND FIRE SERVICE
• QUEENSLAND RAILWAYS
• SEQEB
• GEC (U.K.)
• SOUTHERN CROSS CORP.
• GRAINCO
DISTANCE EDUCATION CENTRE
Instructional Designers
Materials Development Clerks
Multi-disciplinary Unit Team
System Designer
Applications Programmers
Graphic Designers
Audio Producers
Video Producers
Technical Staff

Open Learning Agency of Australia

Open Learning Agency of Australia, Pty Ltd., Melbourne

The Open Learning Agency of Australia (OLA) was established in 1993 by a number of universities: Monash University, Curtin University, Deakin University, Griffith University, University of New England, University of South Australia, University of Western Queensland, University of Central Queensland. Other universities in the country continue to offer external courses. However, OLA offers courses for credit toward degrees to learners who may not have necessary entry requirements or prerequisites for admission to mainstream universities.

OLA is supported financially by government, but must be self-supporting by 1997. Previously, government support was through centres of excellence in distance education known as Distance Education Centres (DECs) of which there were eight in the country.

OLA delivery modes include the following:

- print only,
- TV broadcasts supported by print,
- radio broadcasts supported by print,
- computer-assisted learning packages supported by print.

In order to enhance access, televised sessions are usually not a compulsory part of a course. With the exception of language courses, televised courses have supertext subtitles for deaf and hearing impaired. Learners are permitted to record TV and radio programs for study and research purposes or borrow audio and video cassettes for study and research purposes.

OLA courses are offered four times annually. Like the Open Learning Agency in British Columbia, Canada, each university holds responsibility for course offerings, and each university has its own regulations regarding ways to obtain credits through open learning. For example, not all universities offer complete degree completion through open learning; learners may be required to come to campus to complete their degrees.

Tuition for OLA is $300 per credit. Costs are shared between the university which develops the course and Monash University which administers course delivery for OLA.

OLA learner supports include the following:

- advice regarding distance learning and study skills is available by Open Learning Student Advisors;
- study materials sent directly by the university offering the course;
- textbooks available at local academic bookshops, ABC bookshops, University Co-op Bookshop in Sydney;
- library services at provider institutions can be used by OLA students; all students receive an OLLIS (Open Learning Library and Information Service) library card;
- bridging programs (UNILEARN), a body established by the Universities of Queensland and Central Queensland and the Queensland Open Learning Network provides a set of

independent learning packages to help students prepare for academic study independently at $240/course (currently 4 available);

- TAFE (centres for Technical and Further Education) courses may be transferable to advanced certificates and associate diplomas.

References

Open Learning Agency of Australia Ltd. (1993) Unit Information Guide.

Open Learning Agency of Australia Ltd. (1993) Student Handbook.

Open Learning Agency of Australia, Pty Ltd., Melbourne
Contact Address: ACN 053-431-888
GPO 339
Melbourne 3001

Queensland, Australia

Queensland
Open Learning Network

The Queensland Open Learning Network

Overview

Queensland Open Learning Network (QOLN) consists of 37 Open Learning Centres across Queensland (see appendix for locations). The Centres have facilities for students in the state to participate higher and continuing education and training. Open Learning Centres are community-based Centres located at universities, schools, Centres for Technical and Further Education (TAFE), council buildings, government offices, or industrial sites.

QOLN is an initiative of the Queensland government to develop state-wide facilities for adults. Used extensively by universities and TAFEs, the Network has the following aims:

- promoting education and training through communication technologies
- promoting equity of access and participation in higher education for Queenslanders
- meeting training needs of business and industry
- providing career information on all higher education and TAFE courses in Australia
- providing an education and training presence in local communities

Users

The Network is used by business and industry to link colleagues in the state and to access professional development for employees. Tertiary educational institutions use the Network for orientation and career information sessions as well as for student meeting with visiting presenters and teletutorials. Students make use of the Network's computers, study areas, short courses, and teleconferencing capabilities. Community members learn about course offerings from Australian tertiary educational institutions at the Centres as well as attend career sessions, use computing facilities, access self-paced courses, and use the Job and Course Explorer.

Facilities

Located at tertiary institutions, schools, government offices or industrial sites, each Open Learning Centre has the following facilities:

- Computing:
  - IBM compatible computers, CD-ROM player, printer and modem
  - MacIntosh computer CD-ROM player, printer and modem
  - assortment of software (e.g., Job and Course Explorer, word processor, spread sheet)
  - 24-hour access

- Communication:
  - audio teleconferencing facilities
  - electronic mail
  - fax
  - audiographic conferencing facilities
- Rooms for:
  - meeting/training
  - study
  - computing
  - coordinator's office
  - coffee/tea room

Courses materials are also available at the centre.

Centre Staff

Each Centre is managed by a coordinator whose role it is to: promote the Centre in the local community; support students and clients using the Centre; familiarize users with technologies at the Centre; organize Centre activities such as career evenings; and manage the Network's range of courses.

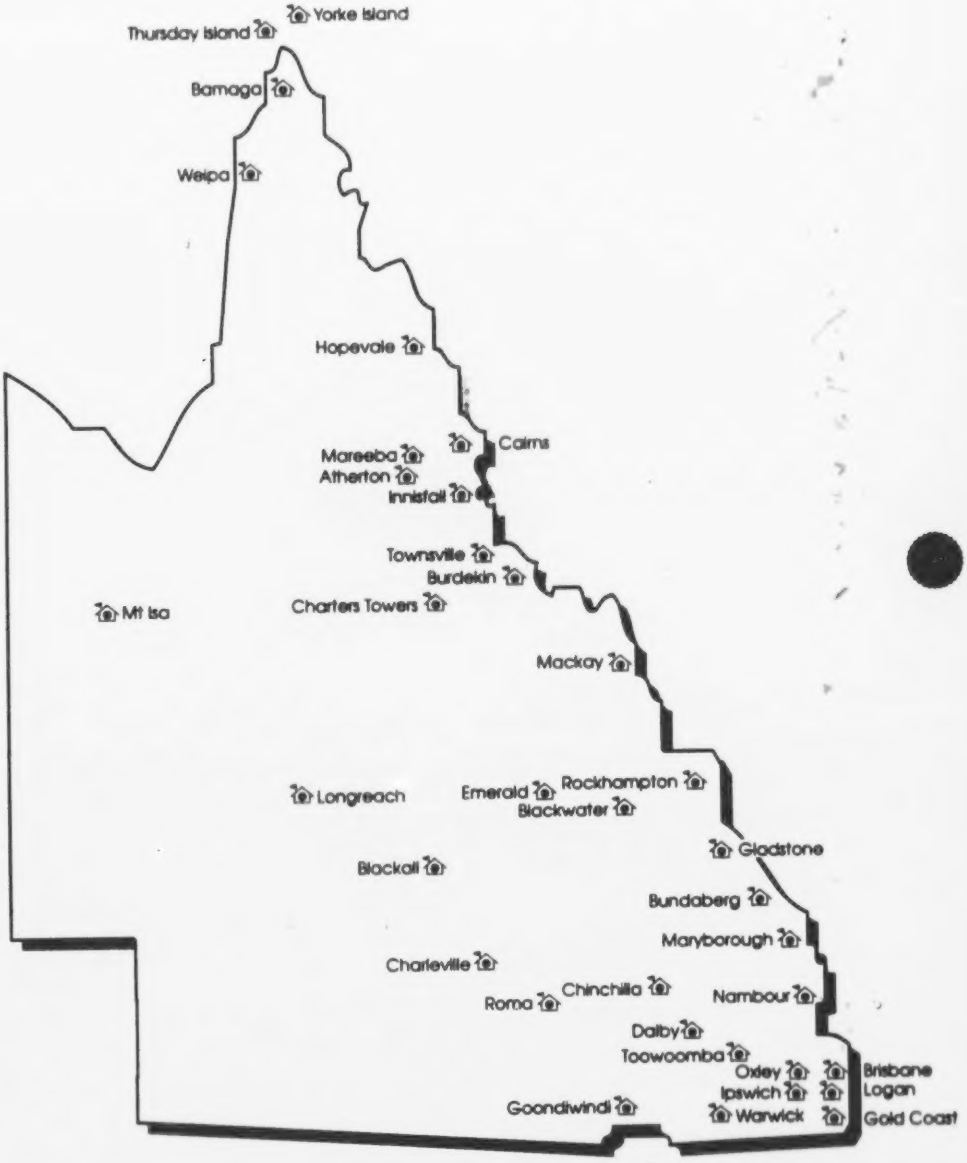
References

Distance Education Centre (1995). *Information Bulletin 1995*. Toowoomba, Australia: University of Southern Queensland.

Gooley, Anne; Joughin, Gordon; Towers, Steven (1993). *A Brief Guide for Network Users*. Brisbane, Australia: Queensland Open Learning Network.

Appendix

Location of Open Learning Centres



Northern Territory, Australia

The Tanami Network of Australia

The Tanami Network of Australia

Overview

Established in 1993, the Tanami Network of Australia is a six-point video conferencing network established by four Aboriginal communities in Northern Territory, Australia. The Network serves the urban areas of Alice Springs, Catherine and Darwin as well as four remote sites with plans for expansion to sixty additional sites. It also allows video conferencing with other sites in Australia and overseas.

Need for the Network

The Tanami Network arose for three main reasons:

1. Need for more direct and accessible ceremonial and family links—such links are required particularly, as noted by Aboriginal peoples, to work out family issues and help maintain the strength of Aboriginal law and traditions.
2. Service delivery to communities—the frustrations for both service workers and community members caused by geographic isolation, difficulty with consultations, and cross-cultural communication have impaired government and non-government service delivery in communities. The Network allows a change in the basic dialogue through which services are planned and delivered.
3. History of involvement by these communities in media and communications issues—Aboriginal people in these communities are aware of and fear the potential impacts of exclusively non-Aboriginal broadcasts on the culture of their people. In 1983 the communities were involved in local productions and since that time have offered input into policy and development of remote telecommunications.

Community Involvement: History, Purpose, Participation, and Ownership

The Tanami Network was preceded by the Warpiri Media Association which ran telecommunications programs in bush communities using broadcast radio and television technologies. Later, Warpiri utilized fax and satellite technology.

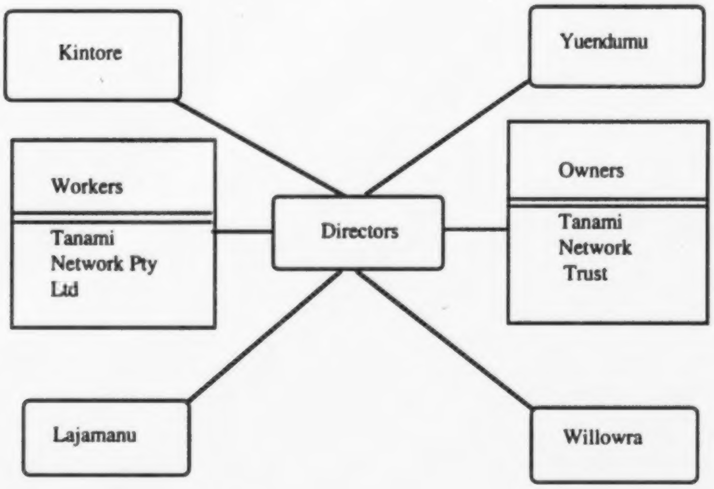
In 1990, the Warpiri Media Association obtained funding to link the bush communities of Lajamanu and Yuendumu with Sydney using temporary facilities. The trial demonstrated that this technology could be used to link communities and to do so with little need for assistance from experts.

In December, 1990 the Waripiri and Pintubi members of four Northern Territory held a two-day meeting at which they decided to install a more permanent network in an effort to link their communities, and also to have links with Alice Springs, Darwin and beyond. By October, 1991 a contract was drawn up to establish a network that would be operated by Tanami Network Pty Ltd and funded by Tanami Network Trust. The Trust has been set up to buffer communities from financial liability. Network membership consists of every significant Aboriginal organization within participating Tanami communities. Tanami is the name of the desert area in which the Network operates (organizational structure described in more detail below).

Organizational Structure of the Network

The Network is owned and operated by Aboriginal communities to avoid the historical domination and control of previous telecommunications efforts. Community control would ensure more appropriate and meaningful use of the Network (Latchem, 1994).

The diagram below illustrates the control structure of the Tanami Network Pty Ltd. The Aboriginal owners hold the assets of the company and are in a position to represent the traditional knowledge and social outlooks of the Aboriginal groups involved. The company has four Aboriginal Directors chosen from among the four member communities. The Directors ensure that programming is appropriate to the goals of the Network and the communities, acting as liaison between the two. The structure has been designed so that technicians work for the service agencies with whom the company enters into agreements for use of they system, rather than for the Network.



Funding the Network

Aboriginal communities own the Network in terms of both programming and financially. The Network cost $2.1 million (Australian dollars which are roughly equivalent to Canadian dollars) to establish. Mining royalties worth $300,000 from each participating community and other community resources were used to partly cover this cost. The government provided $415,000 more. These funds gave the Network an initial one and on-half million dollar asset base.

Continued subscriptions from government and non-government Network users who purchase Network time will be used to maintain and develop the Network. Currently the base rate is $280 per hour for point-to-point video conferencing and with increments for additional multipoint links. Computer links are offered for $50 per hour. Consultant and/or advisory services to similar projects may also be used to generate funds. 1995 is expected to be the first year that the Network shows a profit.

The Technology

In 1990, some communities in NT did not yet have access to telephone lines. These communities were extremely isolated from each other and society has a whole. In October, 1990 Aussat, an Australian telecommunications carrier, agreed to provide satellite telephone services in remote communities provided that Telecom ground-based services would become available. Satellite links to remote NT communities was essential before the Tanami Network could proceed.

The Tanami Network uses a multi-media approach as well as two-way video technology. The two-way compressed videoconferencing capability utilizes Integrated Services Digital Network (ISDN) gateways in Alice Springs and Sydney. These gateways allow the Network to connect 150 sites in Australia and thousands worldwide (Granites and Toyne, 1994). Compressed video is less costly because it requires only 30 telephone lines, while normal TV conferencing requires 960 lines, but picture quality is affected .

The Network uses a combination of satellite and video conferencing technology developed in Australia by A.A.P. Communications Services. Each site is equipped with a PictureTel 4200 video conferencing system which is linked into the Network through Hughes earth station and dish components. A 4.6 metre dish carries the video conferencing signal and a second VSAT dish is used for data and control links. Bookings are lodged into a control centre in Sydney through PC terminals at each site. The network is linked through three satellite carriers and can operate in point to point, multipoint, and broadcast modes (Ibid.)

Latchem points out that:

> "...traditional communities have adopted videoconferencing to address their unique needs; gain local economic advantage; leverage limited resources; and develop mutually beneficial partnerships. They have found uses for this technology within contexts where interactivity and synchronous communication apply. They have demonstrated the potential of the medium and shown that it is sufficiently transparent for users to organize events for themselves. These initiatives also evidence the capacity of new telecommunications-based technologies to allow new and sometimes surprising agencies to take the lead and bypass traditional providers of distance and equity programs." (Latchem, 1994: 3)

Programs Offered

Since its inception, an avalanche of users have approached the Tanami Network to offer local programming in their communities. Of the 2500 hours of use to date (March, 1995) 95% of the programming has been deemed successful. Potential of programs is assessed by the Warpiri Media Association to determine suitability.

Depending upon the type of program, the language of delivery is in Warpiri or in a combination of Warpiri and English.

The Network's uniqueness lies in the breadth of video conferences for education and social development purposes (see Appendix). One of the outcomes of these programs has been the confidence gained by Aboriginal people speaking from the communities where they live. Currently about five to eight per cent of programming is used for adult education from Centres for Technical and Further Education (TAFE), universities or in-service agencies. Participants in educational programs tend not to travel to sites to receive them, but stay in their communities.

The network has been used in the Northern Territory for the following programming:

- secondary, tertiary, adult, in-service, professional and semi-professional educational offerings;
- family contacts with students away from home, convalescents, and prisoners;
- telemedicine;
- recruitment and promotional activities;
- legal dealings such as providing evidence and making community representations in legal and planning hearings;
- Aboriginal enterprises amongst communities.

Future national programming includes the development of an Aboriginal open learning network to deliver courses and offer expertise in Aboriginal knowledge, language, anthropology and social sciences.

The Network has been used internationally for the following programs:

- auctions of Aboriginal artworks at London's Festival Hall;
- videoconferencing with northern communities in North America regarding the potential of telecommunications
- interacting with North American researchers interested in Aboriginal culture;
- linking with other Aboriginal groups in Australia and overseas (Canada, Sweden, etc.) to discuss First Nations issues and share in each others' cultures.

Future programming overseas includes links with the Sioux and Navaho of the United States; sale of Waripiri and Pintupi art to buyers overseas; and consultations with the Lapp parliament in Sweden.

Future Programming

The Tanami Network has plans to use the Network more intensively in education, health and law.

- Education:
  - to promote links among primary school educators to better co-ordinate and support the existing local bilingual programs.
  - in-service for teachers, particularly with educational institutions using two-way video technology.
  - continued and expanded offerings for remote secondary students. Few of the 250 students in this age group have access to education locally.
- Health:
  - regular links among community clinics to allow in-servicing and staff support.
  - links to facilitate participation from the Aboriginal community in public debates on health issues and initiatives nationally and regionally.

- Law and Justice:
  - maintenance of links to facilitate court evidence and hearings.
  - facilitating community detentions and rehabilitation by family and community as an alternative to imprisonment.
- Other:
  - linking with other Aboriginal communities in Australia, including the Torres Strait Island Authority; plans are to link sixty remotes sites into the Network.
  - providing cross-country programming in art, music, dance, traditional healing and health issues, land rights, etc.
  - developing joint programming with Broadcasting in Remote Aboriginal Communities Scheme (BRACS), a collection of community-based radio and television broadcasting facilities in Queensland, Northern Territory, and the Torres Strait.

References

Granites, Robin Japanangka and Peter Toyne (1994) Video Conference Presentation to the Multimedia Communications Community of Interest Conference, Sydney-Yuendumu (unpublished paper).

Latchem, Colin (1994) "See What I Mean? Where Compressed Digital Videoconferencing Works" (unpublished paper in progress).

Toyne, Peter (1995) Telephone interview, March, 1995.

Yuendumu Community Education Centre (1990) Communications in the Tanami: A report on a satellite-linked workshop held between Yuendumu, Lajamanu and Sydney, October 24-26, 1990. (unpublished paper).

A) DIRECT USE BY ABORIGINAL COMMUNITY MEMBERS

People or Agency Using Network	Program or Activity	Nature of the Use of Video Conferencing	Support Arrangements
Aboriginal community members at Yuendumu, Kintore, Lajamanu and Willowra. Relations in Alice Springs or Darwin.	Family and ceremonial contacts.	Daily scheduled links between the communities to allow family members or elders to talk. Special links as required.	Support structure through Council, school or media association.
Aboriginal community members at Yuendumu, Kintore, Lajamanu and Willowra.	Multipoint meetings.	Joint discussion and decision making on matters of common interest.	Telephone, facsimile, visits in preparation (or, and as follow-up to meetings).
Aboriginal community members at Yuendumu, Kintore and Willowra.	Networking of community TV broadcasting facilities.	Video programs or video coverage from any of the member communities will be broadcast, when appropriate to all communities through their BRACS facilities.	Telephone links between media groups in each community to plan and program broadcasts.
Aboriginal organisations within the communities.	Representation of community viewpoints. Advisory inputs to decision making.	Links to allow representation of community views by strong groupings of Aboriginal people meeting locally. Links to allow advisors to be called in on meetings.	Video conferencing and personal contacts would be the most powerful of a range of links such as telephone, facsimile, letters.
Aboriginal enterprises within the communities.	Sale of arts and crafts, negotiation of co-production of video, films and books.	Links used to promote auctions of paintings and sale of crafts in Australian and overseas cities. Working sessions with potential partners in video, film and book production to define projects.	Visits by art-craft buyers and media producers to communities would continue as would trips by Aboriginal artists to promote sales. New links would enhance the process. Telephone, facsimile and mail links are equally important.

B) USE BY N.T. GOVERNMENT AGENCIES

People or Agency Using Network	Program or Activity	Nature of the Use of Video Conferencing	Support Arrangements
N.T. Education: - Batchelor College - N.T. Open College - Alice Springs College of TAFE	Adult education course delivery.	Sessional contacts between teachers and students as a component of course delivery in professional, trade and management areas.	Video conferencing supported by teacher visits, on-site tutors, telephones, facsimiles and computer links to form a mixed-mode delivery.
N.T. Education: - Secondary Correspondence School	Initiation of on-site secondary courses.	Sessional contacts between teachers and students as a component of secondary course delivery.	Video conferencing supported by teacher visits, on-site tutors, telephones, facsimiles and computer links to form a mixed-mode delivery.
N.T. Education: - Professional and career development.	Inservicing of teachers.	Short inservice activities delivered at distance as an alternative to travel.	Distance delivery option within program of conventional delivery by advisory visits and urban workshops.
N.T. Correctional Services:	Community detention program.	Video conferencing used to confirm presence of detainee each day and for management of program. Aim is to remove 12 person-years of imprisonment per year in the four communities.	Program supported by on-site Aboriginal officer and some visits by town-based staff.
N.T. Health:	Enhancement of remote health services.	Inservice and support of remote staff. Diagnosis of cases by doctors in urban centres.	Distance delivery an option alongside visits and urban inservices and meetings. Radio and telephone links still used. Diagnosis could be supported by data links.

B) USE BY N.T. GOVERNMENT AGENCIES (continued).

People or Agency Using Network	Program or Activity	Nature of the Use of Video Conferencing	Support Arrangements
N.T. Law:	Inputs to trials from distance as an alternative to travel.	Links used to provide testimony of witnesses to community and urban courts. Possibility of more extensive applications to bush court proceedings.	Remote testimony used as a cost-effective option where appropriate alongside existing arrangements.
All N.T. Agencies:	Links between Darwin and Alice Springs sections as an alternative to staff travel.	Video conferencing used for meetings between central and regional staff where this is cost-effective.	Telephone, facsimile, mail and staff travel would continue as a major portion or communication functions.
N.T. Industry and Development:	Grant in support of the development of the Tanami Network project. Direct role in negotiations within the N.T. system.		

D) **USE BY NON GOVERNMENT AGENCIES**

People or Agency Using Network	Program or Activity	Nature of the Use of Video Conferencing	Support Arrangements
Central Land Commission (CLC):	Operations of services provided for under Land Rights Act.	Video conferencing as a new option for meetings to settle Land Rights, legal and management questions.	Visits, telephone, mail and facsimile, as well as meetings in towns would continue as other options.
Central Australian Aboriginal Legal Aid Service (CAALAS):	Delivery of legal services to community members.	Briefing from clients on legal defence, legal advice to community organisations through inputs to meetings and legal education.	Visits and existing contacts would continue as other options.
Central Australian Aboriginal Congress.	Support for the independent health service at Kintore.	Staff inservices and combined meetings. Direct diagnosis of cases.	Visits, air evacuations and other communications would continue as options.
Institute for Aboriginal Development (IAD), Universities.	Input from traditional teachers, language speakers and community readers to coursework.	Video conferencing sessions built into courses in Alice Springs and elsewhere.	Service structure to allow bookings to be made.
Private Enterprise: - Mines, accountancy, management and contractors.	Operational links to remote communities and mine personnel.	Video conferencing used for meetings and consultations where this is cost-effective.	Option within existing business arrangements.

D) USE BY NON GOVERNMENT AGENCIES

People or Agency Using Network	Program or Activity	Nature of the Use of Video Conferencing	Support Arrangements
Central Land Commission (CLC):	Operations of services provided for under Land Rights Act.	Video conferencing as a new option for meetings to settle Land Rights, legal and management questions.	Visits, telephone, mail and facsimile, as well as meetings in towns would continue as other options.
Central Australian Aboriginal Legal Aid Service (CAALAS):	Delivery of legal services to community members.	Briefing from clients on legal defence, legal advice to community organisations through inputs to meetings and legal education.	Visits and existing contacts would continue as other options.
Central Australian Aboriginal Congress.	Support for the independent health service at Kintore.	Staff inservices and combined meetings. Direct diagnosis of cases.	Visits, air evacuations and other communications would continue as options.
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Private Enterprise: - Mines, accountancy, management and contractors.	Operational links to remote communities and mine personnel.	Video conferencing used for meetings and consultations where this is cost-effective.	Option within existing business arrangemqnts.

Canada

The Indigenous People of Canada

The Indigenous People of Canada

This section of the report is intended for readers who have little or no knowledge of the Indigenous people of Canada. The information is intended as a very brief overview only to provide a context for the case descriptions presented.

General Information and Population Statistics

Although there are a large number of individual cultural groups, the Indigenous people of Canada are generally identified as Inuit, Treaty (Status) Indians, Métis, and non-Treaty (non-Status) Indians.

At the time of European contact in the mid-1500s and 1600s, approximately 350,000 Indigenous people lived in Canada. By Confederation in 1867, there were only 100 to 125 thousand Indians, 10,000 Métis, and 2,000 Inuit remaining. The dramatic decrease was due in large part to diseases brought by the colonizers.

The First Nations population has made a substantial recovery in numbers, especially since the 1930s. The 1991 census a total of 1,016,335 people of Indigenous origins or 3.7 per cent of the total population of Canada (total Canadian population=26,994,000).

The distribution of Indigenous people in the Canadian provinces and territories is as follows:

Province	Percentage of Provincial Population	Population of People of Indigenous Origin
Northwest Territories (includes Nunavut)	61.75 %	35,465
Yukon	23.4 %	6,480
British Columbia	5.3 %	172,470
Alberta	5.9 %	149,855
Saskatchewan	10 %	97,675
Manitoba	10.9 %	117,455
Ontario	2.5%	246,895
Quebec (including Labrador)	2 %	139,510
Newfoundland	2.4 %	13,260
Prince Edward Island	1.5 %	1,910
Nova Scotia	2.5 %	22,160
New Brunswick	1.8 %	13,210

As of the 1991 census, 55% of the Indigenous population of Canada lives in rural or remote areas (Spronk, 1995), and 40% in urban or semi-urban settings. Since the mid-1960s migration from rural areas to cities has accelerated due to lack of economic opportunities outside urban areas. Whether Indigenous people live in urban, rural, or remote settings, they often face high unemployment, a high rate of school drop out, and social problems—all due to loss of land, traditions, power, and self-esteem since colonization.

Cultural Diversity

In terms of cultural diversity, there are over fifty distinct Indigenous languages or dialects which fall into eleven language families, reflecting the cultural groupings. A large number of Indigenous languages have already been lost, largely due to assimilation effort which punished children for speaking their languages at school.

Political Control

Since Canadian Confederation, the Indian Act has been the major piece of legislation through which government has defined the administration of the Indigenous population and its lands. In the 19th to mid-20th centuries, the goals were contradictory: first, according to the colonizers under the guise of "protecting" Indigenous people (often through segregation), and then through assimilation into European society.

Domination by colonizers arose as the presence of Indigenous people was no longer seen as useful for the fur trade, but a threat to agriculture and settlement. Europeans developed an Indian policy of assimilation to address this threat. The policy called for settling Indigenous people on reserves where they could be taught European religious, economic, and political ways, so that they would not disrupt society.

Since the 1960s, strong federal managerial control of Indigenous people has met much criticism, and there has been increasingly more Indigenous input and in some cases control of or responsibility for program administration, land claims, education, etc. Although much still needs to be improved, Indigenous leaders and Indigenous people in general have become more political and certainly more vocal in all matters that affect their people. It is ironic that many of the strongest leaders are graduates of the residential school system which was designed to assimilate them into Canadian European culture (Spronk, 1995). While the move to Indigenous control, land claims settlement, and self-government is slow, Canadians are likely to see great changes over the next few decades.

Education

Traditionally, children learned through observation and modelling, family practices, group socialization, oral teachings, and participation in ceremonies and institutions. During colonization, Indigenous children started to attend school and traditional teaching methods were overshadowed by British- and American-style classroom teaching. As in many other colonized nations, children were removed from their homes and sent to residential schools often run by religious groups. This, of course, resulted in the problems mentioned earlier: loss of culture and language, tradition, identity, self-esteem, and power. Those schools which did exist in Indigenous communities were poorly equipped, with non-Indigenous teaching staff using a non-Indigenous curriculum. According to Stiles (1984), today, provincially-funded schools are better equipped and have greater financial resources than federal or band-operated schools.

The education of First Nations treaty people is a right under the Indian Act, and is therefore funded by the federal government (Scriven et al., 1993; Stiles, 1984). In 1930 the Supreme Court of Canada ruled that Inuit people have the same relationship to the federal government as status Indians. The education of Métis and non-status Indians is under provincial jurisdiction (Stiles, 1984).

By the late 1960s, Indigenous children began attending public schools. Tribal councils have either contracted with the public school or set up their own schools. More recently, Indigenous-controlled schools have been established and are proving to be successful (Scriven et al., 1993).

The greatest challenge in grade school education at present is to find a sufficient number of Indigenous educators to staff schools with high numbers of Indigenous students. In post-secondary education, the greatest challenge is negotiating effectively among funders, educational institutions, and Indigenous communities, especially as all three of these stakeholders may be waging their own internal battles (Spronk, 1995).

Historically, Indigenous people were not encouraged to attend universities. In fact, according to the Indian Act, they could lose Indian status for gaining certain degrees (McCaskill, 1987). Before 1969, fewer than 500 students per year attended Canadian universities. By the late-1980s, data indicated that 18.5% of non-Indigenous students entered Canadian universities as compared to 6.2% of Indigenous people a ratio of 3:1 (Burtch and Singer, 1993). Today, changes are slowly occurring, partly due to the development of Aboriginal Studies departments, specialized teacher education programs (TEPs) for Indigenous people, First Nations Advisory Boards at many institutions, the establishment of Indigenous educational institutions such as the Saskatchewan Indian Federated College, and more incentives, encouragement and support.

As Indigenous people gain more control and have more input into education, and with the will and adequate financial support, substantial changes should also occur in education at all levels.

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Open Learning Agency of British Columbia
Vancouver, British Columbia

First Nations Learning Centres

and

ENGL 102: Composition and Native Indian Literature I

Open Learning Agency of British Columbia
Vancouver, British Columbia
First Nations Learning Centres and
ENGL 102: Composition and Native Indian Literature I

About the Open Learning Agency (OLA)

Formed in 1988 by an act of the legislature of British Columbia, the Open Learning Agency (OLA) is one of the five provincially funded degree-granting institutions in B.C. OLA increases access to education and training by providing a range of credit and non-credit courses and programs through distance and open learning. Efforts to achieve this goal are achieved by OLA's collaborative work with the province's educational institutions as well as private business and government agencies.

OLA is a leader in the use of technology and non-traditional delivery methods. OLA delivers its offerings via teleconferencing, computer technology, and television. Teleconferencing services include audioconferencing, compressed videoconferencing, satellite videoconferencing and consultancy services. The Knowledge Network, which is housed in OLA's new facility in Vancouver, currently uses one way audio/two-way video to deliver telecourses. Twenty-one telecourses were scheduled for broadcast on the Network in Fall, 1994.

OLA offers approximately 300 college and university courses. Students can also take approximately 200 distance courses offered by members of the Open University Consortium, which includes Simon Fraser University (SFU), the University of British Columbia (UBC), and the University of Victoria (UVic). OLA's calendar of offerings indicates from which institution courses originate. While students must register for Consortium courses through the institution indicated, transfer of credit from institution to institution is assured. Any Canadian citizen may register for OLA courses.

All OLA courses are continuous intake, unless they are consortium courses. Students are supported by a telephone tutor. Institutions may arrange to delivery OLA credit courses on site with an instructor or tutor who meets with students. It is possible for students to complete all program requirements for a number of programs through OLA, or they can combine distance and on-campus study.

All OLA credit courses are transferable to other educational institutions in the province. To facilitate transfer of credit, OLA operates B.C.'s Educational Credit Bank. Credits may be accepted for both formal and non-formal learning. Banked credits can be applied toward OLA certificates, diplomas, and degrees.

The largest enrollment is for university courses at a total of over 10,043 registrations in 1993-94. This is followed by 9,117 college enrollments and finally 2,143 consortium enrollments. As of 1993-94, OLA's largest number of users (45%) are from the lower mainland. Half that number (20%) are located on Vancouver Island and Coast. 13% are in the North and 12% in the Thompson/Okanagan area. Only 7% come for the Kootenays, and the smallest number (3%) are out of province.

Native Services at OLA: First Nations Learning Centres

OLA recognizes that in many rural communities educational services are limited, and that for many it is not possible to leave their communities to pursue post-secondary education on campus. OLA partners with First Nations organizations to offer its courses and programs locally. Agreements to establish or to continue First Nations Learning Centres are negotiated annually. OLA's First Nations Education Advisor works with communities to tailor programs to local needs. Currently, eighteen Centres are in operation with approximately six more in initial stages of development. It is interesting to note that participating communities lie either along the TransCanada Highway or the Yellowhead Route. These highways allow people in communities fairly easy access to each other so that they can observe what is occurring on site. OLA is aware of the need for Centres in more remote areas.

In order to establish a Learning Centre, a community must identify an educational need, locate a funding source, and locate an appropriate facility. Consultation with OLA's First Nations Advisor regarding educational needs is the next step. The community then hires a program coordinator and plans course delivery requirements in collaboration with the appropriate program area coordinator. A delivery arrangements contract is agreed upon. The final step is for the community to advertise the program at band offices, in newspapers and other publications, on radio, at career fairs, and at district schools.

Adult Basic Education (ABE) is offered at most learning centres. In addition to ABE, some centres also offer business courses, and some offer university courses. Most Learning Centres have personal counsellors available. Courses offered at Learning Centres are mainstream courses which have not been adapted to Indigenous learners, although on site facilitators may address cultural content. Since 45% of OLA's ABE students are Indigenous, OLA's ABE coordinator realizes a need to adapt courses so that they are more culturally appropriate. It is also interesting to note that the ratio of females to males studying at Learning Centre is about 5:1.

Adapting courses for Indigenous learners is a challenge in British Columbia because of the heterogeneity of the First Nations groups which live there. B.C.'s First Nations groups have cultural adaptations for life on coasts, inland, in the North, on islands, and in the mountains. There are a diversity of language dialects in the province. The use of facilitators, at present, has been found the best way to address these variances. However, as discussed later in this case, the tutors who grade student work for the university-level English courses would like to improve this system.

Most learners are funded through their bands. Some are sponsored by training allowances (human resource development). Individuals who do not have treaty status may join a First Nations Learning Centre, but will be responsible for finding their own funding.

For university-level courses, OLA offers the following two delivery modes to Learning Centres, although in some cases other arrangements may be made:

- OLA and the Learning Centres hires a qualified tutor/instructor to teach face-to-face sessions on site.

- An on-site facilitator hired by the Learning Centre helps students progress through OLA course packages with academic support from OLA tutors.

Approximately 35% of the site facilitators are First Nations. Even if there is an on-site facilitator, OLA tutors/instructors are still hired to mark assignments and be available for consultation by telephone with the students and/or the facilitator. OLA tutors/instructors may live anywhere within B.C. This is the mode used for ENGL 102 (the case examined) since it is preferred that OLA tutors/instructors have higher degrees to teach university credit courses.

The First Nations Advisor says that there is little difficulty finding appropriate tutors/instructors on site for ABE and most college courses. However, it is very difficult to find someone with a doctorate or masters degree who is available on site to teach university-level courses at a Learning Centre. OLA requires tutors to have at least a masters degree to instruct 100- and 200-level courses. This is an issue since the Advisor thinks that an Indigenous person with a bachelor or masters degree who has a large degree of cultural awareness, and an appropriate attitude and good teaching skills would be more effective than someone with a doctorate who has never set foot in a Native community. He is frustrated with an attitude that puts degrees before the abilities to work with people so that they will succeed in higher levels of education.

The First Nations Advisor noted that OLA needs to focus more on the evaluation of distance education for First Nations people, and is making efforts to secure funds to do that. In future, OLA offerings to First Nations people will continue to grow, especially at the ABE and college program levels.

An Interview with the First Nations Advisor

The First Nations Advisor is a key person in establishing, maintaining, and expanding the number and scope of First Nations Learning Centres. Currently OLA has one person fulfilling this role. The Advisor is an Aboriginal man originally from British Columbia and Alberta.

The First Nations Advisor's main task is to liaise with First Nations communities seeking new opportunities to offer OLA's courses and programs locally. He distributes materials advertising OLA's First Nations Learning Centres and other initiatives. Interested Band Councils approach him to arrange the logistics of setting up Centres. While the Advisor may help locate appropriate facilitators, it is the Band which hires them. The First Nations Advisor also facilitates course revision. For example, he may be asked to help in the selection of course writers. He has also found himself handling a large number of administrative duties which take time from his liaison work, but has usually been able to delegate this role to others.

The First Nations Advisor explained that distance education using the identified delivery modes for Learning Centres is ideal because it allows people to stay in their communities and maintain family, community, and employment responsibilities. He added that when people stay in their communities they have more support and financial strain is reduced. On-site tutors or facilitators help students maintain their motivation. He says that one of the big difficulties of people who have left the school system in their youth is self-motivation and for this reason independent study does not work as well as having an educator on site to guide students. He added that studying on campus at a university or college is also inappropriate for many students and, in fact, on-campus study often doesn't provide any more interactivity or peer support than distance education, particularly in the first two years of university. He cited the example of large lecture halls on campus where students are likely to be surrounded by 200 others, with very few Aboriginal peers. The teaching style is the lecture and instructors do not get to know their students. Students usually end up going home and learning the material on their own. The Advisor noted that in addition to being alienating, ultimately students on campus learn the material just as independent study learners without tutorial assistance do: on their own with little content or no support.

The Advisor said that a large part of his task involves visits to Aboriginal Management Boards, each of which operates differently from the others. He said that each Board is allocated its own funds to spend as it pleases on things such as education, economic development, etc. Some Boards allocate more funds for education than do others, depending upon community priorities. He said that sometimes it is a local facilitator that ends up identifying a local educational need. In some communities he deals with one or two individuals; in others he deals with a committee. The Advisor noted that communities renew arrangements with OLA annually depending on number of learners, need, funding, community priorities, etc.

Generally, this approach is working well and good relationships are being established between OLA and First Nations Bands. Problems relate more to administration than to course content or instruction. The First Nations Advisor noted that sometimes course materials do not arrive at Learning Centres on time. OLA is working on revising their billing and handling of materials to accommodate groups as well as individuals.

OLA Courses with First Nations Content

There are three post-secondary courses at OLA with First Nations content. All are open to both Indigenous and non-Indigenous students:

- Native Issues and Social Services (College level)
- ENGL 102: Composition and Native Indian Literature I
- ENGL 103: Composition and Native Indian Literature II

The two English courses were initially written by OLA for the University of British Columbia's Northern Indian Teacher Education Program (NITEP). These courses are now offered in programs other than NITEP. For example, in B.C. they have been offered as part of the B.A. requirements at the University of British Columbia (UBC) and at Simon Fraser University (SFU). They have been offered at a number of First Nations Learning Centres. ENGL 102 is also being offered outside of B.C., for example in Ontario as part of a distance-delivered Human Service Worker Program.

For the purpose of this study, the recently revised course, ENGL 102: Composition and Native Indian Literature I (revised 1993) is examined.

ENGL 102: Composition and Native Indian Literature I

Community Involvement and Cultural Relevance

Since ENGL 102: Composition and Native Indian Literature I is one course that students can take within a degree credit program (NITEP or B.A.), communities did not approach the developers with an expressed need for the course. Rather, the need emerged from NITEP developers who wanted students to have a culturally appropriate literature and composition course.

The following three delivery modes are available for Indigenous students taking this course:

- independent study
- face-to-face off-campus with a qualified tutor
- at a Learning Centre with an on-site facilitator/off-site tutor.

Anyone, Indigenous or non-Indigenous can enroll for the course in the independent study mode. The Senior English Tutor said that few students take the course by independent study, but of those who do, over 75 per cent of the enrollments in the independent study mode are non-Indigenous students. The second delivery mode, is occasionally offered. For example, the content expert who revised the course was also the on-site tutor in Kamloops before and during course revision. In this case, she piloted some of her ideas for the revision with her class and in this way was able to gain feedback from students regarding cultural relevancy. She also had two First Nations student readers and one First Nations content expert examine the course when it was revised to ensure community involvement and appropriateness of content.

There is also community involvement when the course is being offered at a First Nations Learning Centre. In that case, the community helps select an on-site facilitator who assists students work through the course. The off-site tutor/instructor is usually an English expert selected by OLA who is responsible for setting and grading exams and assignments and responding to student content questions by phone. The tutors/instructors interviewed were not totally at ease with the model of off-site tutor/instructor and on-site facilitator because students were confused regarding where to get their feedback. While students became familiar and even friends with on-site facilitators, the off-site tutor was the one who ultimately graded their work. Grades, according to tutors have been extremely low among Indigenous students at Learning Centres (fewer than half the Indigenous students passed the course at two sites). One tutor interviewed said that difficulties might be alleviated if tutors/instructors and facilitators could meet in person and/or by teleconference to discuss roles and expectations at the beginning and throughout the course. She had had no contact with the Learning Centre facilitator when she taught the course as an off-site tutor.

There is further community involvement when students in the course approach people in the community to help them complete assignments that involve interviewing community members.

Language

ENGL 102: Composition and Native Indian Literature I includes both literature and composition. The content expert said that the course was designed for students whose first language is English and that writing errors are generally the same as those found with mainstream students. For this reason, *The Bare Essentials*, which is a basic composition/grammar text with self-check questions was used to improve grammar and academic writing. An ungraded diagnostic essay at the beginning of the course helps the tutor identify students' composition needs. The revised distance-delivered version of ENGL 102 does not have a separate grammar test, but 25% of the student grade on the final examination is based on grammar. Students are given feedback on their grammar on all of their assignments throughout the term.

Decentralization

As previously discussed, most Indigenous students prefer to stay in their communities where costs are lower, support is available, and they can continue meeting family, community and employment responsibilities. Students assemble at First Nations Learning Centres usually from surrounding communities. However, some who come from further away still see a community Learning Centre as preferable to on-campus study in Vancouver.

Student Support

Regarding academic support, the content expert (revised version ENGL 102) said that it is assumed that students will have had college preparatory courses and appropriate study skills by the time they commence university-level courses. In fact, this is not the case. It appears to her that many Indigenous students are pushed through the system with inadequate preparation for academic work. For example, students who fail at university-level courses might have excelled in the non-academic stream high school courses offered locally. While student drop-out or failure from tertiary study can be traced to any one of a number of factors (low student motivation, lack of family or band support, etc.), students and community members may blame failure on the fact that tutors/instructors are not of Indigenous ancestry and therefore cannot teach appropriately rather than on the fact that the high school system did not prepare the students adequately. This is unfortunate—not only does it set the students up for failure, but it also puts tutors in an unfair position. The reality is that qualified First Nations tutors/instructors are not available—those who are well-versed in the content area are usually fully employed and do not need further employment tutoring to supplement their incomes. The only alternative, therefore, is to employ qualified non-Indigenous tutor/instructors and try to ensure that those educators are cognizant of and sensitive to student needs.

In OLA's Adult Basic Education offerings, study skills are built into course packages; this is not the case with university-level courses. Tutors/instructors interviewed say that the issue of increasing numbers of Indigenous students opens up the issue of adequate study skills preparation and is an area that OLA will need to explore further to ensure that their courses include the necessary academic support.

Tutors said that completion rates for Indigenous students in this course is low and those who do succeed are likely already well integrated into the university system of education. In addition to weak academic and/or study skills, failure is often due to lack of contact with tutors/instructors. One tutor said that she contacts her Indigenous students often because she realizes that they need a great deal of support, but it is rare that an Indigenous student will phone her. Thus, communication easily breaks down. She recommended mandatory weekly contact with Indigenous students. She added that when she tutors on site, she can include study skills more easily.

Another area that needs improvement is structured orientation and communication between off-site tutors/instructors and on site facilitators to ensure that they understand each other's roles and course goals and to ensure that feedback to students is consistent. Facilitators help in many ways. They know the local context as well as students' previous experiences with the educational system. Students often identify with facilitators more than they do with the tutors/instructors who are ultimately award their grades. Tutors/instructors are, therefore, at a disadvantage. They rarely if ever are funded to travel to sites and consequently do not know the circumstances in which students are living and learning. In addition, tutors/instructors are non-Indigenous and may be regarded with suspicion especially if the community has not met them. For these reasons, constant communication and mutual respect between facilitator and tutor/instructor is essential.

Design and Delivery

Course Description

The revised version of ENGL 102: Composition and Native Indian Literature I includes a small bound course manual, loose-leaf course notes, audiotapes, and four textbooks, including a grammar book and a short Native Studies book. The course is packaged in a binder with dividers. The artwork on the binder cover is used throughout the course for unit covers. The artwork was available free-of-charge for use in the course. It is entitled Kitwanga Totem Poles by E. J. Hughes. Materials are sent out in OLA's familiar "pizza box".

Course content of the revised version covers composition and First Nations literature. The course can be completed in one semester.

Instructional Design

The first version of ENGL 102: Composition and Native Indian Literature I was offered in 1984/85 to NITEP (Northern Indian Teacher Education Program) students. It was an Open Learning Institute course designed especially for Indigenous students.

The course was revised during 1993/94 by the content expert who had started teaching it in winter, 1989 as a UBC NITEP offering on site at the local NITEP field centre (NITEP has several field centres across the province with its main campus at UBC.) The content expert knew the strengths and weakness of the first version of the course, and had a number of ideas regarding how to improve the package based on her teaching experience using it. She tried out her ideas in the form of a pre-pilot in face-to-face sessions with students during the Fall of 1990. Students provided her with feedback for the revision.

The content expert worked very closely with an OLA instructional designer during the revision process. The instructional designer was responsible for producing the camera ready copy, and also provided a great deal of design expertise regarding bibliographic research, audiovisual support, editing, as well as providing encouragement to the content expert.

Some of the revisions follow:

- although it is a one semester course, students could take ten months to complete the original version; the revision is designed to be completed within one semester
- at the time that the first version was developed, there was little Indigenous Canadian literature readily available and much non-Indigenous literature was included in the course; all of the literature in the revision (with the exception of one piece used for comparative purposes) is by First Nations authors
- the original version focused more on content than on literary form; the revised version focuses equally on form and content.

- the original version included several ungraded assignments such as journals; ungraded assignments with the exception of a diagnostic essay at the beginning have been eliminated in the course revision

- the revised version includes the oral storytelling tradition in early units so that students learn about the subtleties of First Nations storytelling which is lost in translation. It was also important to illustrate that Indigenous people's literature should not be judged from an Indigenous perspective, not only from a European perspective.

- the revised version also includes a unit on personal narrative as a literary form. The content expert thinks that it is important that Indigenous people who tell stories about themselves are role models for students.

- in the revision, oral taped interviews with and readings by Indigenous authors brings the literature to life and provides context for it. The variety of types and approaches to literature are illustrated. In addition hearing First Nations authors discuss their writing demonstrates to students that they need not fit into a prescribed mold to write; they can also strive to write for both worlds. The interviews are designed to help students see the authors as people with backgrounds similar to their own.

Feedback from both non-Indigenous and Indigenous students has been positive. Non-Indigenous students find the course to be clear and well designed, and the approach to be refreshing. Students particularly like the units on narrative and the inclusion of audiotape interviews.

Tutors

Two tutors were interviewed, OLA's Senior English tutor and the content expert who revised the course and who is also a tutor.

About the Content Expert/Tutor

The content expert who revised the course and who has also served as a course tutor, has a B.A. in English literature and an M.A. in teaching English as a second language from Brigham Young University (BYU). During her years at BYU she taught composition to American Indigenous and non-Indigenous students. Her Masters thesis focused on comparative usage errors between Indigenous people and immigrant ESL students. When she moved to Kamloops in 1989, she began teaching the course at the local NITEP field centre.

The Senior English Tutor

While the Senior English tutor is non-Indigenous and has not taught or travelled to sites, he said that good teachers are sensitive teachers regardless of cultural background. He does not agree that instructors should necessarily be Indigenous.

He noted that at some First Nations Learning Centres, students are becoming quite politicized. For some students this has been extremely empowering and has motivated them to pursue education energetically for the good of their people. For others, it has resulted in extreme resentment and been an impediment to their learning. Of course, there is a continuum between these two extreme attitudes.

He said that both Aboriginal and non-Aboriginal students give excellent feedback regarding the revised ENGL 102 course. He found that many non-Indigenous learners felt ashamed regarding the colonization of Canada and this was reflected in their assignments.

He noted the high failure rate among the First Nations students whom he has taught. (non-Indigenous students did not have this high failure rate). Indigenous students may have gotten 60-70% on assignments throughout the term, but failed the final examination. He said that this is a result of a number of factors:

- lack of off-site tutor–student contact. He said that Indigenous students rarely called him for assistance although he made introductory calls in which he invited them to call him at any time;
- use of telephone which Indigenous learners may see as an impersonal means of communication;
- poor academic preparation and support for students;
- students' lack of information regarding options, partly because they are so distant from OLA and ill-informed regarding requirements, deferrals, supplemental exams, etc.

As previously mentioned, OLA has not been able to find qualified First Nations tutors/instructors for this course. The Senior English tutor and the content expert who revised ENGL 102 agree that the model of on-site facilitator/off-site tutor is not working well because it is confusing to students.

Future

The course writer said that course developers have a long way to go in terms of communicating with and providing support to Indigenous learners. She said that OLA needs to look more closely at its offerings to Indigenous students and the model using a combination of on-site facilitator/off-site tutor.

References

Interviews

The above information is based on interviews in November, 1994 with the following people:

Penny Street, Instructional Design, OLA (telephone interview)

Michael Sadler, First Nations Advisor, OLA

Don Stanley, Senior English Tutor, OLA

Patti Hartford, Course Writer/English Instructor, OLA

Publications

OLA Brochures and 1994-95 Calendar

SECWEPEMC Cultural Education Society/
Simon Fraser University

Credit Programs in Kamloops

Secwepemc Cultural Education Society/Simon Fraser University: Credit Programs in Kamloops
Kamloops, British Columbia

Case Focus: Joint Arrangements

About the Secwepemc Cultural Centre (SCES)

The Secwepemc Cultural Education Society (SCES) was established in September, 1982. The Society is located at the Chief Louis Centre on a local reserve in Kamloops, B.C. The mandate of this non-profit organization is as written in their brochure: "to Preserve & Record, Perpetuate & Enhance our Shuswap Language, History and Culture" (see brochure in appendix). This mandate was signed by representatives from sixteen bands in the area.

SCES is run by approximately ten staff members directed by a board of thirteen members. SCES activities include the following:

- program and project administration
- operation of a museum of Shuswap arts, crafts, tools, and canoes as well as Indians in the military services
- operation of an arts and crafts shop
- education programs as follows:
- Native Adult Basic Education
- Interior native University and College Preparation Program
- partnership with Simon Fraser University to offer degree credit courses
- Basic Job Readiness program
- collecting and maintaining archives
- development and maintenance of a language curriculum program
- publish and marketing education resource materials, some primary social studies tests, grade 9 Native studies texts, Shuswap Nation territorial maps, computer services
- developing and maintaining a library/resource centre
- maintaining communications with the community

About Simon Fraser University (SFU)

Simon Fraser University (SFU) received Royal Assent in March, 1963. The University opened in 1965 with 2500 students and now serves over 17,000 students. The University has two main campuses, one in downtown Vancouver and the other on Burnaby Mountain. A satellite campus has also been set up in Kamloops to serve Indigenous students in that area.

An SFU publication notes that the university has always attracted "...different types of students from what was then the norm: they were somewhat older, tended to be employed, and to a greater extent were enrolled in part-time studies." (SFU, 1993) Continuing education and distance education development have been active in serving this unique group of learners.

Program Overview

This award-winning program (CAUCE award of excellence for programs leading to degrees, certificates, or diplomas), was discussed at length in the submission of the Canadian Association for Distance Education (CADE) to the Royal commission on Aboriginal People, 1993. While most of the courses are offered face-to-face on-site at the Secwepemc Cultural Education Society (SCES) campus in Kamloops, B.C., it is of interest in this report because of the ongoing partnership between SFU and SCES. Of course, behind every successful partnership are the people which make it happen at both institutions as well as student commitment.

In a paper in progress (Ignace et al, 1994) "...successful higher education programmatic initiatives are suggested to be premised on four "R's"—respect, relevance, reciprocity and responsibility." (from Kirkness and Barnhardt, 1991). This program appears to address these ingredients. The parity of involvement between the two institutions (SCES and SFU) is emphasized in all reports and discussions relating to the program.

Originally this was an SFU Extension program. Today the Program provides Indigenous students with a foundation in the Social Sciences. SFU offers credentials to SCES students in the following fields:

- Native Studies Research
- Bachelor of General Studies
- Bachelor of Arts: major in Anthropology/Sociology, and minors in Archaeology, Linguistics, First Nations Studies (see appendix)
- Business Administration and History minors will soon be offered.

The program is designed to enhance students' knowledge of their history, language and culture. The incorporation of Native values, philosophies, languages, and culture are keys to promoting Native self-reliance and self-determination. The Program has been adjusted to local circumstances while maintaining scholarly requirements.

On-site courses are offered at the Chief Louis Centre which is located on the site of the Kamloops Indian Band (across a field from the former residential school just off Highway #1). The B.C. Ministry of Skills, Training and Labour provided a grant which enabled the campus to set up offices, classrooms, a small student lounge, computer stations and an archaeology lab in four portable trailers. SFU will add four more trailers soon. The Program can expand or be offered beyond Kamloops, and there is provision for some distance education and transfer of credit.

The SCES/SFU brochure (appendix) lists the variety of career goals that Aboriginal people and others may pursue within the program:

- cultural resources management (museums, archives, heritage management);
- social planning and policy development in First Nations organizations and communities;
- Native land claims and treaty negotiations;

- research, information gathering and management, including Geographic Information Systems;
- Aboriginal language teaching and curriculum development;
- teaching and curriculum development, with emphasis on First Nations culture.

Dr. Hari Sharma, Co-Chair SCES/SFU Joint Steering Committee (since its inception), summarizes the success of the program through partnership as follows:

> The SCES/SFU program has demonstrated that a university can transplant itself into the cultural and physical milieu of the First Nations people. That, in order to fulfill their educational aspirations, the Native people do not have to uproot themselves from their community, from their environment, from their families and from their support systems. That, formal pedagogy an adapt itself to the needs and aspirations of those who for long have been deprived and denied. That, a partnership, a genuine partnership, can indeed work between a mainstream institution and the First Nations people.

He adds that the credit goes to the far-sighted vision of the Shuswap Nation's political leadership. (SFU/SCES, 1994: 12-13)

Budget

The Department of Indian and Northern Development (DIAND) covers instructional and administrative costs, with lesser amounts of funding provided by SFU and the Shuswap Nation Tribal Council.

Costs per student is currently estimated at $2500 to $3000.

The program began in Fall, 1988 "...with a handful of students, a few courses, and a budget of $40,000 donated by the Skeetchestn Band. Today, we offer more than seventy courses in more than a dozen disciplines per year, enrolling more than 150 students, with a budget in excess of $700,000. (Chief Ron Ignace in Secwepemc Cultural Education Society and Simon Fraser University 1994: 7)

Students

The program was developed for people living within the Canadian Interior Plateau culture area (Kamloops and area), although both Indigenous and non-Indigenous students from other areas and locally may participate. It is interesting to note that just over half of the participants are from the Shuswap target area. Many come from neighbouring areas and some from out of province including Cree, Mohawk, and Métis. Only about 3% of the participants are non-Indigenous.

Since the program began the student profile has remained fairly consistent. Average student age is in the early twenties or young elders (35 to 45 years of age). However, the overall age range has been from 20 to over 60 years of age.

The percentage of women in the program has been between 60 and 70%. In an interview, the student counsellor noted that Aboriginal people, particularly women, are concerned with the health and welfare of their communities. She cites this as a reason why so many women are continuing their education. The men, she adds, are often too busy with band politics and other responsibilities to persevere; they may not have patience with the formal education system when other demands on their time are high.

Student responsibilities, particularly for mature women learners are great. According to the Ignace et al, "...half the students have between one and five dependent children; some even have a few dependent grandchildren. The 'typical' SCES/SFU student is a single mother in her mid to late thirties." (Ignace et al, 1994) According to Dr. Sharma, female students tend to be very nurturing and supportive of each other which contributes to student success.

SCES/SFU students are graded according to the same criteria as SFU mainstream students. Approximately 75% of the grades are average at a C+ level. Drop out, according to Ignace et al (1994) is due to life skills problems more than lack of academic readiness. Some students have superior achievement and have won scholarships.

The Student Counsellor noted that in the Shuswap area, students tend to stay in their communities after graduation. However, sometimes graduates of a formal education are viewed with suspicion in the community. Graduates are challenged to break down community barriers so that they can do the work that they were educated to do, even if they were educated within a local initiative such as the SCES/SFU program.

Students appreciate the accessibility of the program to their communities—they can study nearby and maintain family, community and employment responsibilities without incurring the financial burden of living in a city. Support services, such as on-campus counselling and day care facilities receive praise from students.

History of the Program and Community Involvement

The SCES/SFU program was "...a collective response to a 1987 initiative of the Chiefs of the Shuswap National Tribal Council and the Secwepemc Cultural Education Society to gain control over the education and training of their people." (Annual Report, 1989). Discussions between this group and SFU began in November. In March, 1988 the Chiefs and SCES agreed to form an affiliation with SFU to develop "...an integrated research and teaching program to be implemented in the first phase through the Sociology and Anthropology Department" of SFU. (Ignace et al., 1994: 3), and soon after a contract for services was signed.

In July, 1989 the two institutions signed a three-year agreement outlining program development, goals, and protocol. This contract included:

- provision for courses oriented toward the needs people living in the identified culture area;
- a joint program of research and training;
- incorporation of new disciplines;
- coordination of offerings with local educational institutions;

- study of academic, financial and material limitations.

Since then, contracts are reviewed and signed annually to ensure continued relevancy.

Approximately seventeen bands are involved in the SCES/SFU program. Since it began, a joint steering committee with equal representation from SCES and SFU has directed and continues to direct the program in the following ways (SCES/SFU, 1994):

- instructor appointments and evaluation;
- provision of library and student services;
- research activities;
- course and program planning development;
- course monitoring; and
- other matters.

Three members from each institution sit on the Committee, as well as a student representative. The three SCES members (and alternate members) are appointed by the SCES Board of Directors. The Committee meets four times annually, alternating between Kamloops and SFU, with occasional conference calls. "Program success is premised on the mutual exchange or relationship of committee members. The most distinctive and unique aspect of the program has been the notion of 'partnership' between the university and First Nations people." (Ignace et al: 4) As a student alumni (quoted in the Ignace et article) noted, "The partnership has meant undoing the historical legacy of colonial framework between native and non-native peoples and establishes the two parties and friends and equals."

This partnership is admirable; over the six years that the program has been in operation, equal participation has been maintained. This is due to continuity and the commitment of the institutions as well as the fact that the campus is on First Nations land. Both institutions have maintained yet respected each other's distinct identities, ideologies, and mandates. As Dr. Sharma points out, "...if the university is to fulfill its societal and public obligation to provide meaningful post-secondary education to the First Nations people, it can only do so on the basis of terms and conditions laid down by the First Nations themselves." (SCES/SFU, 1994: 13) In a personal interview, he said that First Nations Committee members constantly remind Committee members of the importance of equality in the partnership.

Incorporation of Language and Culture

An extremely important part of the SFU/SCES program mandate is the inclusion of appropriate cultural content and language. According to Dr. Hari Sharma, "SCES/SFU has become 'integral' to the university, while retaining a distinct identity of its own." (SCES/SFU, 1994: 12) The essence of the Program is the fact that it is geared to serve First Nations people on their own territory, under their control, and is being run on terms laid down by them.

Traditional feasts are part of graduation ceremonies (see appendix: excerpt from 1990-91 Annual Report on SCES/SFU first convocation ceremony).

Language

Program participants are primarily first language English-speakers, so conducting courses in English is possible. The linguistics program, discussed further below, offers students a chance to maintain and/or regain their Indigenous languages.

The following 1992-94 offerings demonstrate the commitment to First Nations content focus:

- four year B.A. with fourth year major offerings in Anthropology and/or Sociology and minors in Linguistics, Archaeology, First Nations Studies (some courses available by distance education in the First Nations Studies minor)
- two-year certificate in Native Studies Research
- courses with a focus on First Nations issues
- courses in Aboriginal languages (Secwepemc, St'at'imc [Lillooet], and Nle7kepmx [Thompson])
- courses toward Aboriginal language teacher training
- SFU cooperative program which includes local work placements

There is particular excitement about the new Native Studies minor as well as the language program. The languages are taught communicatively using a learner-centred approach which includes language as well as culture. Storytelling is included in the approach by one instructor who invites local speakers as guests. Language students are encouraged to visit local people who speak the Indigenous language that they are studying and to keep journals on these visits. Students are encouraged to share their language learning experiences with others. There is also an audit option for students who want to participate in language courses without credit, and a number of interested visitors come to the observe the classes. The following excerpt from the 1992-94 Bi-Annual Report is worth quoting:

> How successful are these courses in producing or enhancing fluency in the native languages? It is important to point out here that the Interior Salish languages have extremely complex phonetic systems and predicate systems which require extensive time and practice for the student to become familiar with, let along master. Moreover, adults who are now trying to learn or relearn their language are still coping with the trauma of having been beaten in residential school for speaking their language, and of being made ashamed of their language and their identity. Others are still coming to terms with their sense of deprivation of language and culture because their parents, having experienced this trauma, only taught them English. (SCES/SFU, 1994: 75)

Decentralization

On-site courses are offered in a familiar setting for students at the St. Louis Centre. As previously mentioned, the program can expand or be transported beyond Kamloops and there is provision for some distance education and transfer of credit.

The program has been designed to be decentralized in familiar settings to enhance student learning. Students are encouraged to do research within their communities while earning academic credit or during work placements.

Students appreciate the accessibility of the program—they can study nearby and maintain family, community and employment responsibilities without incurring the financial burden or unfamiliarity of city life.

Program Admission and Financial Support

SFU regulates student admissions. A mature students category is available for those who do not meet regular requirements. According to the 1994 Bi-Annual Report, the majority of students are in the mature admissions category. This is likely because they left residential school and/or have been raising families, and are now returning to continue their education. Dr. Sharma pointed out that mature student entry must be protected in spite of trends to reduce this category of admissions.

Since most students have Treaty Status, they are sponsored through their bands or through other First Nations organizations through DIAND. A few others rely on student loans or fund their education themselves. The Student Counsellor noted that because band budgets are tight, bands are tightening up on student entry requirements for the SCES/SFU program.

Student Support

An effective student support system is seen as essential for the program. Until recently, Dr. Sharma pointed out, most students were drop-outs from the school system. Such students have had damaging experiences in past and require a great deal of encouragement and confidence-building to succeed in tertiary programs.

Administrative Support

SFU's Dean of Arts facilitates admissions and course registrations by working with the Registrar's Office. In close collaboration with the SCES/SFU faculty/administrative coordinator in Kamloops, the Dean of Arts and the Department of Sociology and Anthropology provide academic advising.

Academic advising is also carried out at SCES by the Academic Coordinator working in collaboration with the Student Counsellor and the Program assistant. These staff members work closely with on-campus academic advisors in Arts. The SCES staff realizes the importance of academic advising, motivation, and confidence-building, particularly in the first years of a student's program.

Personal Counselling

A full-time counselling position on-site has only been in place since the fifth year of the program. The woman in this position has a B.A. in sociology and is working on her Masters thesis. She is from the local Band and familiar with the students. She herself attended the local residential school until the early 1960s, so can relate well to the challenges facing many of the students in the program. She has worked at SCES since 1989. She recognizes her own abilities and challenges as a personal counsellor. She would like to gain more expertise regarding counselling adult children of alcoholics, substance abuse, and physical and sexual abuse counselling. She sees personal counselling, especially for students in crisis, as the most important part of her employment.

The Student Counsellor is in close communication with instructors and other support staff as well as administrators both with the SCES/SFU program and the University of British Columbia's (UBC's) local Northern Indian Teacher Education Program (NITEP). Thus, intervention for students in need of personal or academic counselling is timely.

Although the Student Counsellor has posted hours, there is an open-door policy and students usually just "drop-in" as required to her office which is easily accessible in one of the portable trailers. The Counsellor does not see all SCES students; she responds to those who contact her or who she hears about from an instructor or administrator. Thus, there are some students with whom she is not familiar. She is available to go to students who are unable to come to her for assistance. The Counsellor may be available off-hours and will give out her home phone number to students in crisis. Contacts are confidential and normally on a one-on-one basis.

The Student Counsellor works in a variety of areas such as anxiety, lack of confidence, feelings of helplessness, and even in depression, suicide prevention counselling, and counselling related to experiences students had at residential schools. It is not surprising that she is busiest around exam time.

She said that the counsellor for a program such as this must be a good listener, be alert, and have great insight to properly identify the root of the problem. For example, a problem which may seem like a study skills deficiency may actually be a personal or life skills problem.

Referrals are made, if necessary, to Band counsellors or to Kamloops community resources such as the Elizabeth Fry Society, the Friendship Centre, Native court workers, the Hospice Association, professional experts such as counsellors in fields such as substance abuse, physical and sexual abuse, etc.

Study Skills and Academic Tutoring

The Student Counsellor offers a series of study skills sessions (see appendix). However, she notes that it is usually the students who already have those skills who attend these sessions. She would like to see attendance at these sessions become mandatory. She says that students in years one and two are in most need of study skills, and that by years three and four students are able to examine content issues more critically.

The Student Counsellor was at one time also responsible for tutoring. However, paid peer tutors are now used. Instructors or students themselves identify the need for counselling and peer tutors are arranged. Peer tutors must have at least a B+ average and approval of the instructor, and these requirements are closely monitored. This arrangement is helpful not only for the student, but also for the tutor who gains confidence and a deepened knowledge of the content being taught.

SCES Student Society

The SCES Student Society is involved in a number of events locally in support of students. These activities range from potlucks, raffles and powwows, to travelling to SFU to promote Native Awareness Day, to administering final teacher evaluations.

The Student Counsellor tries to promote unity among the student body and occasionally arranges for social events. She said that the SCES Student Society has recently become entangled in political issues (for example where student fees should go), and she is concerned that this is causing the Society to lose touch with the SCES student body. The Counsellor hopes that the new SCES Student Society will form a subgroup to address political issues with SFU, and a subgroup to address local needs such as social activities.

Library Facilities

Students support their studies through full use of the library facilities at Cariboo College (UCC) in Kamloops. Some of the collection is owned by SCES, but housed at Cariboo. Students also have access to interlibrary loans through SFU. Student library orientations are available. The Student Counsellor often provides transportation to students who want to use the Cariboo College library.

The Coyote Times

SCES publishes a program newsletter where students can keep up-to-date on program news, social activities, and other events of interest. Often there are articles (in translation) in Shuswap.

Design and Delivery

SCES/SFU conducts its offerings without compromising academic standards. SCES/SFU meet the same requirements as mainstream students on campus. The partners developing a joint program such as this must ensure that students receive not only high quality education, but also enhancement through inclusion of Native history, language and culture. Both enhancement through Native content and high quality courses are part of the contracted arrangement between SCES and SFU.

Instructors

Instructors go to the site in Kamloops to deliver weekly course sessions face-to-face. Instructors are SFU faculty or sessional appointees. Often local Cariboo College faculty are used as resources. The Steering Committee recommends instructors who they think have the abilities to work well with students and SCES. Instructors' are evaluated to ensure quality.

Between Fall, 1992 and Summer, 1994, four full-time and 26 sessional instructors from SFU were employed with the Program. While the full-time instructors are not First Nations, all are committed to ensuring appropriate content. One faculty member is an Assistant Professor of First Nations Studies and Anthropology. She has been with the program since its inception and is the local Academic Coordinator. She is married to Chief Ignace and lives on the reserve. Another has taught Linguistics and facilitated the Secwepemc language courses since 1989. His main goal is to train Aboriginal people in Linguistics so that they can carry out their own language research. (SCES/SFU, 1994)

An increasing number Indigenous instructors are involved in the program's Linguistic offerings and in First Nations Studies.

Delivery and the Provision for Distance Education

Courses are delivered in bi-weekly sessions offered by SFU instructors who may be faculty members or sessional lecturers hired by SFU to teach there. Some of these instructors reside in Kamloops.

Provision for distance education is also available through transfer of these credits into the SCES/SFU program. Courses in Criminology and Psychology, have been offered at a distance, and a new distance-delivered minor in Native Studies will soon be added. Response to this mode has thus far not been totally positive, particularly for first and second year students who, according to the Student Counsellor, need face-to-face guidance, and motivation.

Those administering the program are now saying that "...students would be considered for group enrollment in distance education only after they had demonstrated their ability to study effectively and stronger administrative support would be given to them." (Ignace et al, 1994: 7) The Student Counsellor says that perhaps some third and fourth year students might succeed in a limited number of distance-delivered courses. She herself took a distance-delivered course and found that the city-based instructor was unfamiliar with the community context, let alone individual student needs and learning styles. She added that it is crucial that the instructor be aware and sensitive to the students and community.

Many people involved in the Program say that distance education courses must be revised appropriately for First Nations students. They cite the example of one course which had a multiple choice final exam designed not for the distance version of the course, but for the on-campus large class lecture offering. However, another distance education course was enhanced through the use of teletutorials and on-site sessions with a senior faculty member. The response to this course was extremely positive.

Future

Groups outside the targeted cultural area are making inquiries for a similar program in their communities. Some sub-campuses exist and the number is likely to grow. However, currently this is on a relatively small scale until issues such as funding, governance, administration, resources, numbers of students, commitment to partnership etc. have been solved.

References

Interviews

The above information is based on interviews in December, 1994 with the following people:

Dr. Marianne Boelscher Ignace, Director, SCES/SFU Program (telephone interview)

Dr. Hari Sharma, Co-Chair SCES/SFU Joint Steering Committee, Associate Professor of Sociology, SFU

Dr. Colin Yerbury, Director, Centre for Distance Education, Associate Dean, Continuing Studies, SFU

Mrs. Stella Terry, Student Counsellor, Secwepemc Cultural Education Society

Publications

Chief Ron Ignace, Marianne Boelscher Ignace, Monique Layton, Hari Sharma, J. Colin Yerbury (1994). "Partners in Success: The Simon Fraser University and Secwepemc First Nations Study Program. Paper in progress.

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Board & Staff

SCES Board of Directors

Chief Ron Ignace, President/Skeetchestn
Gerald Etienne, Vice-President/ Bonaparte
Chief Cindy Williams, Sec-treas/ Spallumcheen
Lawrence Michel/Adams Lake
Sheila Dick/Canim Lake
Marilyn Camille/ Canoe Creek
Desmond Peters Sr./Pavilion
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Chief Joyce Manuel/Neskonlith
Chief Felix Arnouse/Little Shuswap
Marge Eugene/Shuswap
Louis Matthew/North Thompson
Lorraine LeBourdais/ Whispering Pines

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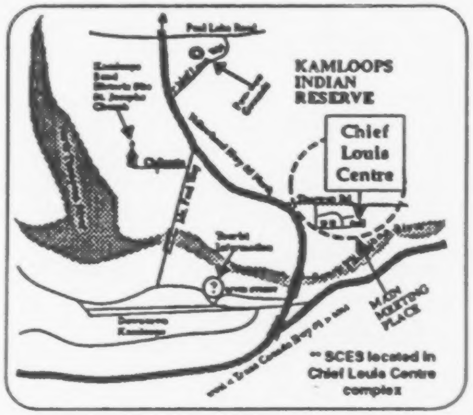
Stephen Conway/Executive Director
Yvonne Fortier/Executive Secretary
Rock Denault/ Accountant
Leona Thomas/Archivist
Linda Jules/Museum Coordinator
Dodie Manuel/Publications-Marketing Coord.
Agness Jack/Communications Coordinator
Mona Jules/ Language Coordinator
Janice Michel/ Education coordinator
Greg Geoge/ Gift Shop

SCES phone	*828-9779*
Museum	*828-9801*
Arts & Crafts	*828-9781*
Language	*828-9750*
Publishing	*828-9783*
Communications	*828-9784*
Education	*828-9780*
Fax No.	*372-1127*

The Secwepemc Cultural Education Society, a non-profit organization, was established September 22, 1982. The Society's mandates are to develop curriculum materials and establish a centre that would collect, house and access Shuswap historical, cultural, educational, legal materials, documents and records, in an effort to preserve, record, perpetuate and enhance the Shuswap language, history and culture.

Tax Number 0664771-21-26.



Secwepemc Cultural Education Society

Chief Louis Centre
355 Yellowhead Hwy.
Kamloops, B.C.
V2H 1H1

Secwepemc Cultural Education Society

Administration -

- Provides direction and management for programs and projects
- Provides Accounting & Reception

Museum - *Displays:*

- ShuswapCulture/crafts & tools
- Indians in the Military Services
- Canoes
- Shuswap Myths & Legends

Arts & Crafts Shop -

- SCES t-shirts, sweatshirts, pins, mugs & buttons
- Museum t-shirts
- Native arts & crafts

Education -

- Native Adult Basic Education
- Interior Native University & College Preparation Program
- Simon Fraser University Transfer Program
- Basic Job Readiness Training

Archives -

- Primary & Secondary materials available with restricted use

Language Curriculum Program -

- Shuswap Language Training
- Curriculum Development
- Shuswap Language tapes
- Shuswap Cultural series

Publishing/Marketing -

- Education Resource Materials
- Grades 2 & 4 Social Studies texts
- Highschool Native Studies (grade 9)
- Shuswap Nation territorial maps
- Computer services

Library/Resource Centre -

- Books on or by First Nations people & organizations

Communications -

- Secwepemc News, a monthly First Nations publication
- Video lending library
- Photo Archives

"To work in Unity on Shuswap Language, History & Culture!"

Shuswap Staff-17 feathers representing the 17 Bands

Shuswap Declaration

To work in Unity on Shuswap Language, History and Culture

The following Shuswap Bands representing the Shuswap Nation declare to work in unity to : Preserve & Record, Perpetuate & Enhance our Shuswap Language, History & Culture by:

i) Collecting & recording the memoirs of our Elders.
ii) Recording & documenting the Shuswap Language to the fullest extent possible.
iii) Researching documents, records, books & notes on the use & management, in the pre-colonial eras, of land & resources.
iv) Facilitating the collection and displaying of contemporary and historic Shuswap artifacts and archival materials.
v) Initiating & promoting projects directed towards the collection & preservation of contemporary documents resulting in and reflecting modern Shuswap developments.
vi) Developing curriculum projects, primarily for Shuswap students practical technological knowledge, Shuswap history, culture & language.
vii) Establishing a working committee, answerable to the bands, represented here, to initiate & carry out the mandate outlined above & to secure appropriate funding.

Signed on August 20, 1982 by representatives of the following Bands:

1. Adams Lake
2. Alkali Lake
3. Bonaparte/Stuctwesemc
4. Canim Lake
5. Canoe Creek
6. High Bar
7. Kamloops
8. Little Shuswap
9. Whispering Pines
10. Skeetchestn
11. Neskonlith
12. Shuswap
13. North Thompson
14. Soda Creek
15. Spallumcheen
16. Williams Lake
17. Pavilion

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SCES/SFU

University Program for First Nations Students

The SCES/SFU Program in Kamloops, B.C. is a First Nations post-secondary training institute operated through a partnership between the Secwepemc (Shuswap) Cultural Education Society and Simon Fraser University. Initiated in 1988, the program offers university level courses, certificate and degree programs suitable for the educational and employment needs of Canadian aboriginal people. Our goal is the collective and individual empowerment of aboriginal peoples, through the building of capacity in the areas of cultural resources management, native language, policy research, administrative decision making and planning, business administration, community economic devlopment, and information gathering and management.

DEGREE, DIPLOMA AND CERTIFICATE OPTIONS

- Bachelor of Arts with Major in Sociology and/or Anthropology and Minors in Archaeology (extended Minor available), Linguistics, Criminology, First Nations Studies and Business Administration. Further Minors, including Psychology, History, Geography and Political Science, are available with the assistance of distance courses and transfer courses from other institutions.
- Bachelor of General Studies with above Minors;
- Upgrading and prerequisite courses in Mathematics and Statistics through individualized instruction;
- Courses in English writing skills and various electives including Economics, Education, Ethnobotany, Women's Studies, Gerontology and Video Film Making;
- Postbaccalaureate Diploma in Community Economic Development;
- Certificate in Native Studies Research.
- Certificate in Aboriginal Language Proficiency (under development);
- Credit courses in Interior Salish Languages, including Secwepemc, St'at'imc (Lillooet) and Nlakapmx (Thompson);
- Aboriginal Language Teacher Training courses in curriculum development, teaching methods, literacy, and language structure.
- SFU Professional Development Program leading to teacher certification planned for 1995;
- Annual Archaeology Field School;
- SFU Co-op Program, an integrated work/study program which combines semesters of academic with semesters of paid work placement in fields relevant to students' studies.

SPECIAL PROGRAM FEATURES

An Academic Partnership:

The SCES/SFU Program is co-sponsored and co-directed by First Nations people. A native counsellor, tutor and other support personnel are available to assist students and to work with students on a one-to-one basis.

IGH SUCCESS ND RETENTION:

hroughout its existence, the CES/SFU Program has maintained an xtraordinary student success rate (80%) and etention rate. Numerous students have raduated with degrees, certificates and iplomas.

DUCATION LIAISON:

he SCES/SFU Program maintains close inks with education coordinators and local ative communites.

FAMILIAR SETTING:

tudents pursue academic studies in the boriginal community at Chief Louis entre, situated on the premises of Kamloops Indian Band; the SCES/SFU ampus portables include classrooms, eminar rooms, student lounge, Archaeology nd computer labs and instructor offices.

OMMUNITY RESEARCH

tudents are encouraged to undertake esearch projects in their communities while arning academic credit or during Co-op lacements.

In 1993, the program won the Award of Excellence for Programs leading to Degrees, Diplomas and Certificates from the Canadian Association for University Continuing Education.

ACADEMIC AND CAREER GOALS:

The SCES/SFU Program will be of interest to aboriginal people and others who wish to pursue a variety of career goals. These include:

- Careers in cultural resources management (museums, archives, heritage management)
- Social planning and policy development in First Nations organizations and communities
- Native land claims and treaty negotiations personnel
- Research, information gathering and management, including Geographic Information Systems
- Aboriginal business administration, public administration and economic development initiatives
- Aboriginal language teaching and curriculum development
- Teaching and curriculum development, with emphasis on First Nations culture.

ELIGIBILITY

Students may be admitted to the program by fulfilling SFU admission requirements as stated in the current SFU calendar. For students who do not meet admission requirements, special entry may be possible upon the recommendation of the SCES/SFU Program Coordinator and the Office of the Dean of Arts. The academic standing required for continuance in courses also follows the regulations of the SFU calendar.

For more information and the required application forms, please contact:

Ms. Evelyne Yaremko
Program Assistant
SCES/SFU Program
345 Yellowhead Highway
Kamloops, BC
V2H 1H1

(604) 828-9799 - Telephone
(604) 828-9864 - Fax

OR

Ms. Heather Coleman
Program Assistant
First Nations Studies
Simon Fraser University
Burnaby, BC
V5A 1S6

(604) 291-5595 - Telephone

THE THIRD YEAR

A Year of Consolidation

1990–91 ANNUAL REPORT

prepared by
The SCES/SFU Joint Steering Committee

November 1991

Dr. Hari Sharma (centre) and Ron Ignace (left) congratulate Native Studies Research Certificate graduate Louisa Celesta at the SCES "convocation."

> *The essence of this convocation… lay in two powerful emotions: in a sense of the community, in its totality; and in the capturing of the historical moment.*

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II

FOREWORD

Dr. Hari Sharma, SFU

ONE MORE YEAR HAS GONE BY. The special partnership entered into by Simon Fraser University and the Secwepemc Cultural Education Society of the Shuswap Nation has matured, deepened, by one more year.

The year was filled with memorable events. Achievements. Difficulties. Landmarks. But when I look back at the year, one event specially stands out. A "convocation" it was. An impromptu convocation, on Friday, April 26th, 1991. The spring term had ended. Grades were in. The students in the SCES/SFU program in Kamloops decided to host a dinner honouring the four among them who had just completed the requirements of the Certificate in Native Studies Research. No gowns and caps. No colourful university flags. None of the academic regalia. Not even a university president or chancellor to hand out the pieces of paper and words of wisdom. The pieces of paper, the formal certificates, weren't there either. All that paraphernalia would have to wait for a formal ceremony, months later, at the Burnaby campus. And yet a convocation it was. Quickly typed-up letters addressed to the four graduates substituted for certificates. An ordinary member of the faculty, me, substituted for the high-ranking university official.

But these were minor details. The *essence* of this convocation, of the assembly, lay in two powerful emotions: in a sense of the community, in its totality; and in the capturing of the historical moment, in its full significance.

The four men and women, to be sure, were honoured, receiving formal letters congratulating them for their achievements. In their individual capacities, all four of them—Louisa Celesta, Josephine Eustache, Truman Jones, and Russell Leonard—had much to be congratulated about. Dropouts from the school system, they were all mature students who had spent many years outside formal educational process. One, Louisa Celesta, is a grandparent. Having completed all the university entry requirements, they had joined the SCES/SFU program, and after almost three years of perseverance and determination had earned the distinction of being the first students to receive the Certificate in Native Studies Research. It was indeed an achievement.

But the evening's assembly was much more than a formal recognition of four individuals' achievements. It was very much a community affair. The Master of Ceremonies was John Jules, President of the SCES/SFU Student Society. Handing out formal letters of recognition was not a university official, not even the ordinary faculty member, but Chief Ron Ignace, President of SCES. Among those present were also seven other students nearing completion of the certificate requirements. They were all individually honoured and congratulated. Included among them were people like Desmond Peters, Sr. (a grandparent, a former Chief of a Shuswap Band, and the Vice-President of the Board of the Secwepemc Cultural Education Society), and Brenda Celesta (daughter of Louisa Celesta; the mother and daughter having gone through many of the courses together). One student, Celina Quock, another young grandparent herself, brought her own mother, a Nla'kapamux elder, to sing an honour song. Yes, present in the assembly were mothers, wives, daughters, husbands, brothers, neighbours, friends, chiefs, councillors. And almost everyone present spoke. They spoke of each other; they thanked one another. Mothers thanked daughters, family, for the support they had received from them. Daughters thanked mothers and grandmothers for their support. Husbands thanked wives and wives thanked husbands for their mutual support. Neighbours thanked neighbours. Students thanked other students. They thanked their Bands and their Chiefs for their support and understanding. And they cried, many of them, as they spoke. Pausing to check their voices, wiping their tears, as they spoke.

There was an elegance, a dignity, in this all-pervasive humility, in this togetherness. The "convocation" was not simply to congratulate the four graduates. It was a community congratulating itself, binding itself.

And the elders in the assembly spoke of the old days. Of the very building we were in: the old Indian Residential School. Of the very basement hall we were in: the dining room of the old dormitory. How tables used to be laid. How boys and girls were kept separate. Sisters from brothers and brothers from sisters kept separate. How they could not speak in their native tongue. How they were kept apart from their parents, their community. How many of them tried to run away, again and again, and were forcibly brought back, punished. They spoke of how the school tried to make them what they were not, what they didn't want to be. They spoke of the generations lost to the community.

And they spoke warmly and fondly of Chief Ron Ignace and all the other leaders who were pulling the community and the nation together; undoing that history. Of the new educational institution of their own. Run by them, for them. In their own milieu. Where their people—young and old—could come together, learn together: about the world, about professions. But learn also about their own history, their culture, language, plants and ecology, their distinctiveness. And learn with pride and dignity. By being the first to earn the university Certificate in Native Studies Research, the four students were turning the course of history, some of the elders said.

It was a short affair, the "Convocation." Two or three short hours, but filled with unforgettable emotions. As the only "outsider," I sat through all this. And as I listened to people speaking, to history unfolding, and as I watched people shaking hands with each other, hugging and kissing each other, I felt overwhelmed, humbled, gratified. Yes, I felt gratified. Not in a self-indulgent manner, but with a sense that all the efforts have been worthwhile. And I wished, sincerely, that some of my colleagues from the Burnaby campus were there. The President. The Vice-President (Academic), the Dean of Arts, the Dean of Science, the Chairs of many departments, the Librarians (from SFU and from Cariboo College), the many members of the support staff, the people working at the bookstore, in Continuing Studies, the many instructors who had found it worthwhile to fly back and forth from Vancouver, week after week, to make it all possible. I wished they were all there, to watch it, to share the joy of achievement, of fulfilment. To know once again that it was a good thing for SFU to become partners with the SCES. That it wasn't a partnership in formal education alone. It was also becoming involved with a people, a community, finding itself; with a Nation rebuilding.

This, then, is the event which stands out as I look back at the year. But as I said at the beginning, it has been a year full of memorable events. Introducing courses in Shuswap language and in Ethnobotany; the summer workshop in Video Filmmaking; the Archaeological Field School; these are all significant movements. The report that follows offers details of these and other aspects of the program. The student population has grown, both in size and in the diversity of their cultural and national backgrounds. Students have also become organized, forming a union linked to the Simon Fraser University Student Society, and demanding their share of student rights and privileges.

But as the program has grown, other things have become smaller. Like the buildings, the rooms, the furniture available, the library facilities, and the human-administrative resources. Difficulties have been experienced. Strains have been felt. Not everything got done right or on time. But such difficulties were to be expected. They were anticipated. And they are not insurmountable. What is important to note is that these difficulties have not dampened the enthusiasm of the people involved with the program, or their resolve to carry on.

This third year can rightly be called the year of "consolidating the beginning." What began three years ago, expectantly, but also hesitantly, has proven itself. It is consolidated. This consolidation has at least three distinct aspects.

It has meant, first, that the *need* is there. The need for a Native-run, Native-administered institution of postsecondary education in the interior of the province. And the pace of growth of the program over these years has unmistakably shown that it has barely scratched the surface of the need. More and more people will be joining in. More and more areas of learning will have to be opened up.

Second, this consolidated beginning has shown that it *is* possible. That Native people can, in fact, take their affairs into their own hands, can identify the present and future needs of their community, and can build and run institutions of their own to serve those needs.

And, finally, this consolidated beginning has also meant a higher level of sensitivity and awareness on the part of the university concerning its obligation to the First Nations people. The sensitivity and awareness has been there. It was evident in the first contract of services signed between SCES and SFU three years ago, and in the three year agreement signed a year later. But the success and growth of the SCES/SFU program in these years have brought this awareness to a higher level: to a recognition that it is not sufficient to simply provide services on a contractual basis, even though it was all based upon the notion of partnership; to a recognition that the university would have to make a commitment of its own resources to the building of a First Nations institution. A University Committee for First Nations Programming has been set up—to review the postsecondary educational needs of the First Nations people in the Interior, to review the functioning of the SCES/SFU program, and to make recommendations about its future growth and directions, among other things.

Undoubtedly, there is a long road ahead. Much to be done yet. But a good and solid beginning has been made. And what has happened is a tribute to the many Native men and women who saw the educational opportunity the SCES/SFU program in Kamloops had to offer, grasped it, and through perseverance and hard work proved its worth and proved themselves. This solid foundation is a tribute to the political leaders of the Secwepemc Nation and to their vision about the future of their people. It is a tribute, also, to the many instructors who have participated in the programme, and have faced the very special challenge it posed to pedagogical skills. It is a tribute to the many colleagues at SFU—academic and administrative—who have given their support, their wisdom, and their time to the day-to-day functioning of the program. And, finally, it is a tribute to the members of the Joint Steering Committee, from SFU and from SCES, and to its Advisor, Dr. Marianne Boelscher Ignace, who have collectively steered the program through hard times and good times.

I thank them all. And I thank Chief Ron Ignace. Sharing with him the Chair of the Joint Steering Committee, and all its challenges, continues to be a pleasure for me. ❖

Certificate in Native Studies Research graduates with their families and community.

Very much a community affair.

BEST COPY AVAILABLE

Topics
Study Skills II

- Goal Setting
- Problem Solving
- Setting Priorities
- Article Analysis
- Stress Management
- Book Reviews
- Careers
- Scholarships and Bursaries
- Resumes & Interviews
- Relationships
- Exam Preparation
- Crises Management

What are the benefits of 'empowerment' for student progress through study skills????

- boosts self-confidence
- builds self-esteem
- raises self-awareness
- lessens stress & anxiety
- balances time for study, family, friends, sports, & other activities
- improves study habits
- clarifies goals and priorities

SCES/SFU PROGRAM

EMPOWERMENT
FOR
STUDENT
PROGRESS
THROUGH
STUDY
SKILLS

COUNSELLING, 828-9872
LOCAL 872

PREAMBLE

The SCES/SFU Program is a unique Program providing a sound academic background for First Nations students from the Province of British Columbia as well as from across Canada. With the history of First Nations peoples and their position within the Canadian social structure, First Nations students' learning experiences, and their world views, are different from mainstream society.

Thus, First Nations students, many of whom are mature students, require assistance in meeting the exigencies in the realm of academia. To meet these needs, a weekly study skills seminar is currently being developed to enhance study skills and to develop coping strategies.

New students are urged to attend the Study Skills I which covers such topics as general study tips, reading a text, choosing a title, etc. The Study Skills II covers more advanced topics such as books reviews, critical analysis of texts, etc.

Attendance

Student attendance at these seminars is voluntary; however, a high degree of commitment to attend all session is required because some sessions are follow-up to previous sessions.

Duration

The sessions will be 1 1/2 to 2 hours in duration, for 12 sessions, beginning the second week of classes. The dates and times will be posted and announced the first week of classes.

Format

Although the format of seminars is informal and participatory with individual and group activities to provide for maximum student involvement, a specific agenda is followed in each seminar.

A minimum of note-taking is requested as handouts are provided, and visual teaching aids are utilized as much as possible to enhance memory.

Topics
Study Skills I

- Orientation & General Study Tips
- Study Tips Cont'd
- Reading Text Books
- Time Management
- Taking Notes
- Choosing a Topic
- Research Paper Organization
- Student Responsibility
- Exam Preparation
- Resources and Bibliography
- Stress Management
- Crises Management

The University of Victoria
Victoria, British Columbia

The Administration of Aboriginal Governments Certificate

The University of Victoria

Victoria, British Columbia

The Administration of Aboriginal Governments Certificate

Case Description Focus: Community Involvement/Student Support

About the University of Victoria

The University of Victoria (UVic) began as Victoria College, offering courses as an affiliate of McGill University. It was later affiliated with the University of British Columbia and finally became an independent institution. The University of Victoria maintains reasonable class sizes to maintain its reputation as an institution which treats students as individuals. Recent enrollments figures show 12,000 undergraduate and 1,500 graduate students. There are six departments or professional schools at the university and a full-time teaching staff of 550.

About the School of Public Administration

UVic's School of Pubic Administration was created in 1974. It offers a number of programs including the following:

- Master of Public Administration (M.P.A.)
- Concurrent LL.B/M.P.A. Program
- Diploma in Public Sector Management
- Senior Certificate in Municipal Administration
- General Certificate in Municipal Management
- Advanced Certificate in Municipal Management
- Certificate in the Administration of Aboriginal Governments (AAG—see case description below)

Approximately 380 students are enrolled in the School's programs. Students come from across Canada and the United Sates as well as from abroad. Their educational backgrounds are both in Arts and Sciences and many have varied employment backgrounds in such fields as public service, nursing, teaching, business, science, accounting, and law. There are equal numbers of men and women attending the School.

In its brochure, the School highlights a number of factors contribute to its excellent reputation some of which are:

- strong, interdisciplinary core faculty
- scholarly practitioners who are able to bring years of practical experience to the classroom
- proven track record in cooperative education
- ability to accommodate students learning requirements
- allowing transfer of credit from other departments and universities

- commitment to high quality, relevant teaching through small class sizes (12 to 15 per class) scheduled in late afternoon and evening to accommodate working students
- Canada-wide network of employed graduates
- links to international organizations

Program Overview—The Administration of Aboriginal Governments Certificate Program (AAG)

Program Overview

The Administration of Aboriginal Governments Certificate Program (AAG) was developed by the School of Public Administration, University of Victoria in cooperation with Aboriginal leaders from British Columbia and the Yukon as well as provincial and federal government representatives. The School is committed to maintaining the integrity of the Program through ongoing involvement of the Aboriginal Community.

While the Program is open to all applicants, it is of particular interest to people who work with or have knowledge of Aboriginal governments and organizations. It has been developed for band managers across British Columbia to assist them in negotiations within their own culture as well as in non-Native environments. The goal is to equip Program graduates to move back and forth between the two cultures in areas such as negotiation, as well as teach them the skills they need to efficiently run the band's administration finances and carry out their other responsibilities. To this end, the Program is very practical and skills-oriented to enable participants to work effectively in both cultures. Employment positions of graduates include band managers, administrators, researchers, economic development officers, land registry officers, community planners, and program coordinators as well as provincial government administrators.

The Program is delivered through a combination of on campus sessions and distance delivery to meet the needs of those living in remote areas. Students must take a total of eight courses, consisting of seven core courses and a choice of one of two electives. AAG core courses are as follows:

- Written Communication in Aboriginal Organizations
- Organizing and Aboriginal Organizations
- Law and Aboriginal Governments in Canada
- Aboriginal Governments in Canada and Canadian Government
- Managing with People in Aboriginal Organizations
- Managing Systems in Aboriginal Organizations
- Strategic Communications in Aboriginal Governments

Students also take one of the following two electives or a transferred course approved by the School:

- Emerging Policy Issues in Aboriginal Governments
- Economy, Society and Aboriginal Governance

Some of the above courses are transferable to other colleges to meet B.A. requirements. All courses are transferable to the Open Learning Agency. Students who want to gain a Diploma in Public Administration must take an additional four courses (the Diploma is a lower qualification than a B.A.)

History and Community Involvement

The School of Public Administration is well-equipped in terms of content expertise to run the AAG Certificate because of their existing Diploma in Public Administration. Because of their commitment to disseminate their expertise to the B.C. community, and particularly to Aboriginal people and communities, the Dean of the School was in support of this innovation. The University of Victoria's Vice-President also supported the project. This was a major factor in its success within an academic institution which may otherwise not be flexible regarding entry requirements and community involvement in planning and teaching in the Program.

The AAG Certificate Program was first conceived by faculty in the School of Public Administration in approximately 1987/88. The idea emerged when some faculty noticed that in spite of almost of decade of publishing papers on topics related to Aboriginal public administration and offering non-credit programs in Aboriginal communities and organizations, they had no Aboriginal students in the School's degree credit programs.

It took between 18 and 24 months from conceptualization to university Senate approval to proceed with Program development.

In January, 1988 a consultation meeting was held and Advisory Council comprised of prominent Aboriginal leaders from across the province and the Yukon met to obtain their input. These leaders had never before interacted with a university, but agreed that as long as the Program had academic and Aboriginal integrity, it would be worthwhile. It was important to these leaders that the Program be separate from the mainstream programs, but result in the same high academic qualifications and be capable of laddering to higher levels of education. In addition, it should be developed, managed and administered by Aboriginal people. The leaders also said that the Program should have an on-campus component so that participants could "rub shoulders" with non-Aboriginals being educated to be in administrative positions. In other words, Aboriginal leaders wanted Program participants to know how future non-Aboriginal public administrators "think" as a result of their learning.

At a second meeting with Aboriginal leaders approximately six month later, it was decided that new courses would be developed specifically for this Program for a number of reasons including:

- avoiding duplication between courses
- ensuring Aboriginal content
- ensuring ownership by the course developer

Teams were set up to develop courses. An Advisory Council met initially and then every three months to provide input (see instructional design).

An Aboriginal Advisory Council consisting of 20 to 25 members from across British Columbia and the Yukon still meets. 70% of the members are Aboriginal and 30% University personnel. The Council also invites a student representative from AAG to participate. Many of the current

Advisory Council's members were on the original Council. Members tend to be Aboriginal leaders, chiefs and/or elders. Because Aboriginal members have so many demands on their time, usually only 15 people in total attend meetings, about half of whom are university personnel. The Program Coordinator has been known to postpone meetings to ensure that a sufficient number of Aboriginal members can attend. She notes that teleconferencing is not an option since so many Council members are uncomfortable using it. The AAG Program covers members' travel expenses to meetings. Some members live on Vancouver Island or in Victoria and others come from other parts of the province. The Advisory Council is subdivided into subcommittees which work on tasks such as curriculum development, recruiting and hiring faculty and student selection.

It was important that the School of Public Administration faculty who were initially involved were trusted by the Aboriginal community. Those faculty members had had a great deal of contact with Aboriginal leaders in their work. In addition, during conceptual stages, only progressive faculty and staff who were committed to extensive Aboriginal involvement were invited to participate. Also, it was important that the Program be housed in the School of Public Administration which had the expertise and was willing to negotiate university regulations if necessary to ensure the Program maintain its integrity as advised by the Aboriginal leaders.

Key players from the School met informally with Senate members to inform them about the Program, so that when the project went to Senate for approval there would be people who understood the concept. Even so, initially the Senate Planning Committee was nervous about the Program not because it was designed for Aboriginal people, but because it was an innovation involving community that had not been tried before. Following Senate approval, the School received a $50,000 grant from Advanced Education and the Department of Indian Affairs for tasks such as curriculum development. The Program continues today to operate on "soft money" rather than base budget.

It was found through experience that a program manager without a sufficient degree of awareness of Aboriginal cultures could not effectively run this Program. The goal of ensuring Aboriginal administration of the Program is now being achieved by the Senior Program Administrator who is an Aboriginal woman from the Northwest Territories. According to the Program's Faculty Advisor, she is "...the anchor and the heart of the Program." However, when this Faculty Advisor and the Program Administrator were away one year, the Program was questioned by those who were unaware of its complexities and the rationale behind AAG. This shows that continuity of staff dedicated to the principles of this type of program is crucial to ensure that its principles be maintained.

The Program is proving to be very successful. Although from the initial intake of 25 participants, only 15 remained by the end of the Program a year and a half later, the following intakes had a retention rate of 90%. The improved retention rate is largely due to the high degree of participant support by the School of Public Administration and in communities. This support is seen as crucial by Program developers. Reasons for discontinuing the Program include family responsibilities, lack of funding and/or support, employment responsibilities, and for a few, overwhelming workload.

Clients

Approximately 85% of the participants are women, and 10% are non-Aboriginal people who are involved in band administration or Aboriginal organizations. A typical AAG participant today may be a woman in her thirties or forties, working at a responsible job within her community, and likely having the added responsibility for at least one child. This is not to say that there are not males or others in the Program. Many participants stay in their local communities, and there is a trend for those working in government departments to go back as well.

Language and Culture

Oral language ability is not a major concern with this Program. More problematic is participants' writing abilities. Participants must develop strong writing skills to carry out their employment responsibilities. For this reason, one of the first courses is Written Communication in Aboriginal Organizations. In addition, tutors are available for each course to provide assistance to participants with their writing and other matters (described in further detail below).

At initial meetings, participants attending on-campus course session will determine class atmosphere. For example, the first intake wanted traditional prayers at the beginning of each meeting. Other groups may or may not have wanted this. Consensus among class members seems to be a workable approach. Other parts of this case description address cultural appropriateness.

Entry Requirements and Finances

Participants must apply to enter the Program by May. In addition to meeting regular university requirements, participants must include in their application their educational background, a letter of intent, and a letter of support from their employers. A committee goes over the applications and makes recommendations to the School.

Flexible entry allows participants without the normal academic qualifications to enter the Program. Initially, Program participants were hand-picked by communities to ensure community support and sufficient participant background and interest to succeed. Participants who wish to enter the Program but do not have the requirements are responsible for upgrading on their own or with the assistance of their bands.

Tuition is approximately $213.00 per course. Most participants receive funding and support from their bands. Some may gain support from Canada Employment, scholarships, or may be paying for the Program on their own. The Senior Project Administrator will assist participants to secure funding if needed.

Student Support

The Program is part-time and is a blended model of on-campus instruction, on-site instruction, and distance delivery through print packages, assignments and teleconferences. It a cooperative program in that many participants are working in their communities and applying what they learn during the time that they are studying.

Participants take two classes per term. They complete the courses by attending the School of Public Administration three times per term for four to five days. They study six hours daily while on campus (three hours per course). During on-campus sessions, content experts and government officials from Native, provincial and federal government levels work with the participants on Program content. Afterwards, they return to their communities or workplace to complete readings and assignments and to participate in teleconferences. Currently, teleconferences occur twice per term, once before each session to prepare participants. The combination of face-to-face and distance education works well for this Program. By meeting at a central location, participants gain motivation and support by becoming familiar with instructors, colleagues, peers, and Program administrators. Also, on-campus sessions facilitate important aspects of content delivery such as meeting with Aboriginal and non-Aboriginal experts. The distance education component allows participants to continue with their employment, family and community responsibilities and apply what they have learned to their own contexts.

Program success is attributed to participant support by the School of Public Administration and communities. This essential support element comes from the following sources:

- Senior Program Administrator,
- course instructors,
- tutors,
- student support networks, and
- local bands and communities.

The Senior Program Administrator's role includes Program promotion, participant registration and enrollment, involvement in course development, materials duplication and delivery, classroom and course scheduling, payroll, graduation and other events, and so on. A half-time support staff assists her in fulfilling this wide array of activities. The Senior Program Administrator is a primary source of administrative support, academic counselling and personal guidance for participants both when they are on campus and when they leave to continue their studies in their communities. She gets to know each participant personally and becomes familiar with individual's needs such as funding, personal counselling, etc. "I listen a lot, and then I do what I can," she says.

Participants may also contact their instructor for content advice both while they are on campus and during home study.

Graduate students from the mainstream Masters in Public Administration serve as tutors and may also be contacted throughout the Program. Tutors provide much more than constructive criticism on writing style used in assignments. The tutors interviewed noted that participants are often insecure; they are used to failing within the mainstream educational system. They added that participants may lack the confidence to learn in formal educational institutions. They noted that participants may come to them with personal issues such as how to fit in their studies with their busy home lives. Tutor attitude is important. "Sometimes you're just an ear to listen and understand." The tutors noted the importance of building human relationships with participants, and interacting with them as individuals, not just as a group. This requires flexibility and responsiveness on the part of the tutor. The tutors added that mentorship and Aboriginal role models are important in AAG, and that participants get that type of support from instructors, tutors, and each other.

Participants build a high degree of support among themselves when they meet, especially in terms of confidence building and motivation during on-campus sessions. Although they apply a lot of pressure to each other, they also help each other out a great deal. Some form study groups on campus. Some live in communities in close proximity to each other so can maintain contact after they return home. If a participant is already employed by a band, that band must make a strong commitment that it will give constant and consistent release time to the participant to study.

Design and Delivery

Instructional Design

An interested staff member was seconded from Continuing Education as instructional designer for the development of the initial three courses and consulted extensively with content experts from The School of Public Administration. As previously mentioned, the School was well-equipped in terms of content expertise to run this certificate Program because of their existing diploma program in Public Administration.

Prior to Senate approval a two-day meeting with the Program Advisory Council was held. They broke into working groups to brainstorm curriculum with instructional designers. They discussed content, delivery and appearance of the courses. The task of the designers was mostly to listen and record what was said. At the end of the session, an overall curriculum plan had emerged with the beginnings of course outlines. This information was summarized and sent back to Advisory Council members who returned it with feedback and additional input.

Courses were finally developed by an instructional designer working with a faculty member and consulting with experienced Aboriginal advisors on an ongoing basis. This team-based approach was essential, and the Aboriginal advisors' input was invaluable. For example, they provided examples, filled out and checked on cultural appropriateness, ensured immediate relevancy to the participants in their work, and suggested ideas for additional materials.

Traditional distance print packages were not prepared. Rather, during periods off campus, participants are given a handbook, package of readings, and assignments that help them apply what they learned. Assignments were designed so that they would bridge the gap between theory and participants daily current practice. Of course, assignments were held in strict confidence because they described the realities of bands or Aboriginal organizations. During off-campus study, participants maintained their intensive support from tutors as well as contact with instructors and the Senior Program Administrator. These contacts could be made by fax or phone.

Instructors

Each course has one or two instructors and tutors who are available to meet or communicate with participants as required. The faculty advisor noted that getting to know the participants is important. Since many participants have much practical experience, instructors and tutors strive to interact with participants as colleagues, rather than in a traditional teacher/student relationship.

In many cases, a course is co-instructed by a faculty member from the School who provides mainstream academic input and an Aboriginal expert who provides additional content input which particularly incorporates culturally appropriate elements. At least one instructor must hold a masters degree. The instructors work together closely. This approach, where it is used, enhances cultural relevance. Where courses are not co-instructed, appropriate instructors are selected. Currently, there is one Aboriginal instructor who teaches on his own, but it is hoped that this number will grow. The remainder of instructors who teach academic portions of the Program are non-Aboriginal.

One or two tutors are provided for each class, primarily to support participants in academic writing style for their assignments. Tutors are expected to focus not on content, but on participants' expression of ideas. Usually, it is the participants that initiate the contact with the tutors as required. Tutors have regular hours, and in some cases may allow participants to contact them at home.

Tutors find themselves doing much more than helping with writing skills since participants will often interact with a tutor in a way that is different from how they interact with the instructor. For example, one tutor noted that she often finds herself providing motivation, confidence building and moral support to students.

Tutors are available while participants are on campus, but are also available by phone when participants are completing assignments in their communities. During on campus sessions, tutors attend the classes so that they are well-versed in course requirements and so that they can observe classroom interactions. Tutors are students in the Masters of Public Administration Program, and if possible, tutors with Aboriginal ancestry are selected. However, at present it is difficult to find such people who are available. Tutors are appointed by the Senior Program Administrator and must demonstrate a high degree of cultural awareness and sensitivity.

Interview with Two Tutors

Two tutors were interviewed as part of the data collection in this case description. They were involved in a course that was co-instructed by a faculty member and a hereditary Chief. The tutors noted that these two instructors work well together, and it is obvious that they have planned the course together and consult often. The tutors said that having two instructors breaks the monotony and that because the approach to instruction is facilitation rather than lecture, participants have a great deal of opportunity to interact on course content. They noted that some participants are naturally more vocal than others. The instructors' approach to teaching gives everyone a chance to speak as well as enabling instructors to control participants who speak out of turn. The tutors had high praise for the course in which they were tutoring which is very group oriented and has a helping nature.

The tutors said that it is desirable to have two tutors per course to enable participants to select the tutor with whom they feel most comfortable.

The tutors emphasized the need for sensitive instructors in this Program. Content knowledge alone is insufficient; attention to participants' goals, needs and learning styles, and Aboriginality is also essential. They also stressed the need for a sensitive Senior Program Administrator and gave high praise to the woman who has held that position for a number of years.

Delivery Infrastructure

The Program takes 24 months to complete to accommodate participants' family, community and employment responsibilities. As previously discussed the Program blends on-campus instruction, and distance delivery through print packages, assignments and teleconferences. It is worth noting that participants are responsible for their own transportation and accommodation costs for on-campus portions of the Program. Participants often car pool and share rooms to reduce costs.

One aspect not previously mentioned is the flexibility given to participants regarding the order in which they take courses and the ability to take a break if from the Program, if necessary, without being penalized.

There has been much complaint regarding the ineffectiveness of the teleconferences and they may be discontinued. Apparently, students attend only the first few sessions, but by the end of the Program almost no one attends. This ineffectiveness is attributed to a lack of receptiveness of both instructors and participants as well as possibly lack of understanding regarding how to facilitate in this delivery mode. The Senior Program Administrator said that face-to-face contact with tutors or instructors would be more useful.

AAG is a cooperative program in that participants are working in their communities and applying what they learn during the time that they are in the Program. Participants meet for four to five days per session at the beginning of the Program, in the middle and at the end on the University of Victoria campus. During on-campus sessions, content experts and government officials from Aboriginal, provincial and federal government levels work with the participants on Program content.

Future and Challenges

Future

The AAG faculty advisor says that this Program has now stabilized and it is perhaps time to begin thinking about the development of a B.A. program, especially since many of the participants find that university education is possible and interesting for them and they want to continue. He thinks the School needs to investigate the possibility of laddering from certificate to B.A. to M.A. He added that the School is working on the development of an Aboriginal stream within their Masters in Public Administration degree. Finally, he said that while there is much resistance to the idea, mature students should not be forced to complete irrelevant mainstream B.A. requirements in order to obtain a degree.

The Senior Program Administrator also sees the need for a B.A., in First Nations Studies. She said that the University of Victoria needs a First Nations building on campus to accommodate events such as a feast during graduation and Council and participant meetings.

An issue for the future of this Program is how to address inquiries from outside B.C. and the Yukon. Inquiries have come from as far away as New Brunswick. In fact, a Lakota student (from the United States) is currently enrolled in AAG. The Senior Program Administrator said that she does not yet know if they plan to expand the Program, and if they do how they will adapt it to meet needs beyond the primary audience for which it was developed.

Challenges

A number of challenges should be overcome to ensure the maintenance and enhancement of this Program. The first issue is that there still exists racism and/or attitudes of exclusion toward students without formal requirements within the university.

Secondly, because many of the initial Aboriginal leaders were working on lands issues, the Program did have an emphasis on rural areas; there is now more emphasis on urban issues as well.

Finally, developers still remember the experience with the first intake of participants which tends to keep them alert regarding maintenance of the Program's integrity. The degree of political aggressiveness among the first intake of participants was surprising and could occur again. This group was very vocal in terms of any culturally inappropriate content, presenters, or presentation. "They were very tough on us," said one staff member. This aggression may have been due to the participants' suspicion of ulterior motives on the part of the School and/or the University. While Program developers made extra efforts to ensure relevancy and cultural sensitivity, some mistakes were unavoidable. Although the developers were devastated by their errors in spite of the efforts they made, they learned a great deal and gained tremendous insight from this first group. The second intake was, fortunately, more accepting and/or diplomatic than the first, yet no less willing to give gentle negative feedback where it was needed.

References

Interviews

The above case description is based on interviews Dec. 1 and 2, 1994 with the following people at the University of Victoria:

Frank Cassidy, Professor, School of Public Administration

Sylvia Scow, Program Administrator, School of Public Administration

Kate Seaborne, Continuing Education

Robin McLay and Kim Darling, Student Tutors, School of Public Administration

Publications

Brochure: School of Public Administration, University of Victoria.

Brandon University
Brandon, Manitoba

Introduction to Native Studies I

Brandon University, Brandon Manitoba

Introduction to Native Studies I

Case Study Focus: Tutoring to support distance education

About Brandon University and University Extension's Role in Distance Education for Indigenous Students

Brandon University (BU) is located in Brandon, Manitoba. The University is part of Interuniversities North (IUN), an institution responsible for delivery of programs in living North of 53 (see IUN report for details).

BU Extension is in the exploratory phase of multi-mode delivery of tertiary programs to Indigenous people, but has been offering some courses for several years. Extension faculty and staff are conducting interviews with Indigenous students and Directors of Education to determine how to program effectively in First Nations communities and to ascertain what supports are required.

BU is also experimenting with flexible course offerings. For example, many students prefer to study in summer when they have more time. The Introduction to Native Studies I course (see more on this case below) at a northern site from March 1 to May 15, 1994.

NATST 68:151: Introduction to Native Studies I

Course Overview

NATST 68:151: Introduction to Native Studies I is a three-credit unit, distance-delivered course within a B.A. program. The course offered in Indigenous communities uses a variety of delivery modes including a print package, audiovisual aids, and tutorial and instructor support.

Course History

The First Offering

The course was first offered during the Fall term (September to December) of 1993 in five Indigenous communities, including a reserve in Saskatchewan.

Course development occurred over six months. The course development team consisted of two content experts from BU's Department of Native Studies and an instructional designer from Extension.

The original course consisted of a print package, audio cassettes, films and video tapes, computer mediated communication, and teleconferences. Campus-based faculty instructors delivered the course, and a course marker was hired to assist.

The Second Offering

The second delivery period for the course was in Spring (March to May 15), 1994 at a northern reserve (see Community Profile below). The reserve has a B.A. program offered by BU and IUN.

Several changes were made to this offering including replacing the CMC and teleconferencing components with face-to-face instruction provided in the community, offering the program during the Spring when students were less busy, and hiring different faculty to teach the course.

Course components for the second offering included a print package, audio cassettes, and video tapes and films.

The faculty instructor appointed to teach the second offering of the course is the only Indigenous faculty member of the Department of Native Studies at BU. He is of Athapaskan ancestry, an elder, and runs a counselling clinic. Because this instructor was so busy with his responsibilities at BU and in the community, a site co-instructor as appointed.

The Associate Director of Education at the site was initially doubtful regarding the potential success of a distance-delivered course. However, she said that if the students agreed, it would be offered. BU's Director of Extension travelled to the site to meet with the 25 prospective students and walk them through the course to determine if they were agreeable. Students agreed to try.

At a feast at the end students' successful completion of the first year of their B.A. program, feedback on this course was positive. The Educational Officer was with the success of the course This success has built an excellent relationship between BU and this site.

Reasons for Success of the Second Offering

The second offering of Introduction to Native Studies I was deemed a success for the following reasons:

- responsiveness to expressed community needs
- high quality of distance materials
- cooperation of officials on the reserve
- sensitive, cooperative instructor
- qualified co-instructor who understand the students' needs and the delivery method
- cooperative new Dean of Arts and Science

According to Kathleen Matheos, Director of Extension, BU, "If you want programs to have credibility to Indigenous people, you have to listen to them." By listening, course developers were able to revise the course appropriately for the site and hire an suitable delivery team. If distance education is to work successfully, communities must be part of the planning and feel ownership for it. It is also important that they don't consider local course offerings as inferior to on-campus instruction.

Materials were redeveloped so that they would serve as a bridge between face-to-face and distance education as well as build the study skills required by students to succeed in tertiary academic study.

Officials at the reserve were supportive of the course and students success in it. Without this involvement and support, students would likely have seen distance education as further marginalization, reinforcing the feeling that educational institutions do not care about education for Indigenous people.

The remainder of this case description deals with details on the second offering of Introduction to Native Studies I at the reserve.

About the Community

The site where the course was offered is a reserve of 4000 inhabitants. There is a Métis community across the lake which also participates in the reserve's educational programs. (Métis communities are often located near reserves for historical and political reasons.)

Students in B.A. programs are typically women, although some men also participate. Students range in age from early 20s to mid-30s, and are often single mothers with less than grade 12 education.

Community Involvement

In order for a course or program to be delivered on a reserve, the Tribal Council of the Education Authority on the reserve makes a request to which BU Extension responds. BU Extension responsible for off-campus courses and programs in southern Manitoba. IUN administers courses and programs North of 53. Students living North of 53, have a choice of entering any of Manitoba's three universities (see IUN report).

The band is responsible for finding a facility to house course delivery. In this case, the former Indian Affairs School which serves as the reserve's Educational Authority was used.

A B.A. Program Steering Committee consisting of two BU representatives and six reserve representatives including the Director of the Educational Authority, student advisors, and band counsellors are involved in program planning. BU determines the content and design of the courses in the B.A. program.

Language and Culture

The course materials and on-site delivery is in English. However, the co-instructor allows students to discuss in their first language in order that they can explore important political and historical issues more comfortably. It is her belief that language and culture are intertwined. Learners therefore should be able to speak their first language to properly articulate and use the values of and thought processes in their language/culture. Learners discuss issues that are very close to their culture (values, morals, history, experiences residential schools, etc.) and that have high emotional impact. The co-instructor noted that the program would be better offered in regular session rather than intersession which in her opinion is too short to allow for full discussion of these issues.

BU Extension has built cultural relevance into other course offerings. For example, in northern reserve where BU offers courses, the literature and music portions of Introduction to Native Studies II were taught in Cree so that these arts did not lose their essence in interpretation.

Developers at BU Extension note that it would be desirable for all courses to have First Nations advisors to ensure a holistic approach and appropriateness of content for Indigenous learners.

If course developers view content as important for Indigenous learners, they see attention to the teaching-learning process at least as important. The teaching-learning process must be properly facilitated by a culturally sensitive instructors or tutors who know the local values, contexts, and learning processes.

Admission Requirements and Financial Support

BU has an open admissions program to promote access to disadvantaged students. Special admissions for mature students is available. Students can enter a fully accredited program if they obtain at least a C grade on six of their first eight university courses. If a band recommends a student for the B.A. program, a way is usually found to admit them.

Students receive funding from their band's education funding which includes a living allowance, tuition and materials. In addition to other benefits of studying at home, course delivery within the community is less expensive for everyone involved.

Student Support

Student support for the B.A. program and this course is through a number of avenues:

- The co-instructor for the Introduction to Native Studies I is available to help students work through content, facilitate discussion, and bridge between face-to-face and distance study. She also provides encouragement and motivation.
- The local Student Advisor provides ongoing support to students and their families as well as playing a liaison role between BU and the community. Students can go to the local Director of Education if they think that Student Advisor is not fulfilling his/her role.
- BU's Director of Extension travels to the site and makes herself accessible so that students know her and feel free to call regarding administrative concerns.
- Support also occurs through a week long orientation for students on site. Part of this session includes meetings with families to ensure that students receive home support.

Design and Delivery

Introduction to Native Studies I is offered face-to-face on BU's campus and within off-campus B.A. programs.

BU's distance-delivered courses are written by a content expert and an instructional designer. The current instructional design model at BU is as follows: Instructors produce audiotapes of their lectures which are given to students along with tape transcripts, a study guide, and textbooks or readings if necessary.

The content experts for this course were faculty from the Native Studies Department at BU. Currently, most faculty members in this Department are non-Indigenous males who tend to have backgrounds in anthropology and history rather than in Native Studies. The instructor for the second offering was, as previously mentioned, an Indigenous man who is very connected to Indigenous issues.

A Look at the Course, Introduction to Native Studies I

Student's course materials include audiotapes, a print package, textbook, and other audiovisual supports. The print package resembles a work book. Each lesson includes the following components:

- assigned reading from textbook
- key terms where required
- summary outlines of taped lectures for students to fill in
- self-check quizzes on audiotape content (inclusion of answers demonstrates that participants are trusted as adult learners)
- NFB film summaries
- discussion questions

The co-instructor was appointed in time to participate in the course revision after the first offering. She noted that frequent revisions are necessary for Introduction to Native Studies I since the Indigenous situation changes rapidly. She updated the content for a third offering as she tutored. This is one of the major benefits of having an on-site instructor. She worked with the typist to add visuals because it is her belief that physical representations are important to Indigenous students.

The design guides students through the content, teaching study skills such as note taking. The presence of the on-site co-instructor enhanced this move from dependent to independent learning.

Discussion questions are particularly effective, addressing political issues and probing students' personal experiences with the content. This allows them to interact with content and understand its significance. The final lesson replaces discussion questions with a visit from the instructor.

Materials are bound in such a way that additions and revisions are easily incorporated. Although the revision skewed page numbering (to be fixed in future offerings), it is still, easy to locate various segments of the course by referring to lesson numbers. The co-instructor was satisfied with the workbook as revised but noted that more white space was needed.

Course Instructors

Course instructors must be approved by BU and the band for which the course is being delivered. The Native Studies Department grants academic approval for the instructor. Usually, the Director of Extension and the band's Director of Education interview potential instructors to ensure their ability to teach effectively on the reserve. They look for instructors with cultural sensitivity, experience in Indigenous communities, ability to facilitate learning, and excellent content knowledge.

Because the instructor initially selected from the Native Studies Department was too busy to teach the course offering on his own, a co-instructor was appointed. It was the co-instructor who accomplished most of the on-site facilitation. The instructor served primarily as an advisor although he was able to visit the site at least once. It was not possible for the co-instructor to be hired as the instructor because she does not hold a Masters degree.

The co-instructor travelled weekly to the reserve to teach the course. Her role is to help students work through course materials, particularly helping with study skills such as reading, note taking and vocabulary building, as well as facilitating group discussions. The co-instructor had wanted the discussion groups to be in the form of speaking circles. However, the classroom was inappropriate for this approach. She also assigned reading from the course textbook and weekly quizzes to help students prepare for tests. She noted that helping students with study skills such is necessary to develop skills students require to survive in our academic system. She notes that the reality is that students in university B.A. programs ultimately must demonstrate satisfactory performance in the non-Indigenous world.

In preparation for her visit, students were assigned readings from the textbook, and listened to portions of the audiotapes produced for delivery on audiotapes made for the first year. They were to use the course guide/workbook to facilitate note taking.

The Course Co-Instructor

The course co-instructor has 28 years of experience in teaching Indigenous people including life skills courses and student counselling. Her other role at BU Extension is to help in the selection of instructors for distance education at all sites and for the First Year by Distance Education (FYDE) offered by Interuniversities North (IUN). She is initially from Brandon. She is married to an Indigenous man and has treaty status, so has an excellent understanding of both cultures as well as the institutional cultures at the University and on the reserve.

The writer of this case description had the opportunity to interview the course co-instructor who made several suggestions regarding course design and teaching approach based on her experience with this course. These suggestions are listed below:

- Universities offering courses at a distance must listen to Indigenous people and learn from them.

- Institutions delivering to Indigenous students must take the time to become familiar with the students and the culture over an extended time period and take care not to base design and delivery on first impressions.

- Even with the use of higher technology, students will continue to need an on-site facilitator in the foreseeable future.

- The delivery timeline needs to be long enough (e.g., during regular session or longer) to allow students time to thoroughly discuss and process content.

- On-site tutors or instructors must be process-oriented facilitators who are knowledgeable about and sensitive to Indigenous values and knowledgeable about holistic education of Indigenous people (i.e., instructors should know how to balance formal education with other elements of students' lives). The co-instructor noted that Indigenous people learn from all aspects of their lives. Therefore, the approach to teaching must match this world view regardless of the content area.

- It is important to have telephone in the classroom in case of family or other emergencies—classroom education should not be separated from life outside the classroom.

- The visual problems of Indigenous students in the North must be considered. Most students do not wear glasses (this is a consideration for video especially if small monitors are to be used).

Future

In future, BU hopes to finalize revision and offer this course in other Indigenous communities. Currently, no other distance education courses are being offered at the site which offered the distance-delivered Introduction to Native Studies I. However, BU is offering (summer session, 1995) a distance-delivered business course upon the request of another northern site.

References

Interviews

The above information is based on interviews during August through October, 1994 with the following people:

Kathy Matheos, Director of Extension, Brandon University
Janice Mason, Instructor, Brandon University
Charles R. Shobe, Executive Director, Interuniversities North

Publications

Dr. Joe Sawchuk and Dr. Sam Corrigan (Instructional Design, Beth Westfall. Revised, 1993, Janice Mason). Course package—Introduction to Native Studies I, 1993.

Interuniversities North (IUN)
Thompson, Manitoba

First Year by Distance Education (FYDE)

Interuniversities North (IUN), Thompson Manitoba First Year by Distance Education (FYDE)

About Interuniversities North

Interuniversities North (IUN) is a co-operative program of the three Manitoba Universities: Brandon University, The University of Manitoba, and the University of Winnipeg. IUN's mandate is to provide degree credit courses in communities north of the 53rd parallel, and to deliver the First Year (University) by Distance Education (FYDE) Program in designated sites throughout the province. (Interuniversities North, 1994 [Academic Calendar])

IUN receives government funding in the same way as do all Manitoba universities. The institution conducts an annual needs assessment to determine what the focus should be each year.

IUN registrations have grown from approximately 400 in 1992/93 to approximately 2000 in 1994/95. An increasing variety of distance education technologies including audio teleconferencing, satellite television, computer conferencing and electronic blackboard are being utilized to facilitate course and program delivery.

IUN's First Nations Advisory Committee addresses the specific needs and concerns of Aboriginal people. Based on their advice and input from some First Nations and Tribal Councils, successful full-time community-based programs are now being offered in several northern communities. Other Indigenous communities are planning for similar programs.

A current focus of IUN is to provide study skills support for those who apply for university admission as mature students. A Student Advisor has been appointed to facilitate the implementation of study skills support.

First Year by Distance Education (FYDE)

The First Year (University) by Distance Education (FYDE) program is a co-operative venture of IUN and the three Manitoba Universities and the Universities Grants Commission. Also involved is the Distance Education and Technology Branch (DETB) of the Department of Education of Manitoba, and the Community Colleges and School Districts in the areas involved. IUN Program Executive Committee, representing all three Manitoba universities, handles academic matters and program development. IUN handles administrative matters and daily operation of the FYDE program.

FYDE had its first intake of students in 1990. FYDE sites are located at Dauphin, Flin Flon, Russell, The Pas, and Thompson. The program covers ten subject areas: Biology, Chemistry, Computer Science, Economics, English, History, Mathematics (Calculus and Algebra), Philosophy, Psychology, and Sociology.

Today, FYDE students tend to combine distance and face-to-face study to complete their year.

Clients

FYDE is delivered at local sites which handle about 200 students at any one time. While the FYDE program is not specifically designed for Indigenous students, up to 50% of the students may be of First Nations ancestry. There is no way to obtain an accurate count since students are not asked to identify ethnic origin when they apply for university admission.

Clients select one of IUN's three participating universities for enrollment. They make this selection based on a variety of factors including: the university's entrance requirements, the university's proximity to the community, and the university's course offerings which are transferable among the three institutions.

Language and Culture

Because FYDE courses have been developed by mainstream universities for mainstream students, the program is entirely in English. Students must demonstrate competency in English as required by each participating IUN university.

There are no particular language or cultural adaptations within courses for students of First Nations ancestry. However, IUN does offer language courses, such as its face-to-face Cree course.

Admission Requirements and Financial Assistance

Thirty per cent of FYDE participants are mature students. Entrance requirements vary for each institution, but are generally senior matriculation and/or mature entry for those 21 years of age or over who have not completed grade 12. Proficiency in English must be demonstrated. Brandon University (BU) tends to have the most flexible entry requirements so most students choose to enter via BU.

Indigenous students are funded by their bands.

Student Support

The primary support is provided by FYDE Site Coordinators who are employed to help with administrative matters and study skills and refer students who need personal counselling. If personal counselling is required the Coordinator may refer students to counsellors if they do not seek assistance on their own.

Site Coordinators also conduct a six module orientation delivered over six weeks which covers all of the details of the program, study skills, use of the BUCAT on-line library system, strategies for studying at a distance, etc.

Students receive academic and content support from their instructors. IUN also has volunteer Community Representatives in three sites where FYDE is offered.

Design and Delivery

IUN utilizes distance education courses developed by the Universities of Winnipeg and Manitoba and Brandon University for the FYDE. The courses are identical in content, assignments and examinations to on-campus offerings. The Program has sufficient budget to compensate institutions for course development and revision.

Instructors teach FYDE courses on overload and most find the experience rewarding. Most instructors fly out on a bi-weekly basis to deliver courses face-to-face. In communities with low enrollments, course delivery is facilitated through teleconference, but instructors are encouraged to visits sites at least once per semester.

Delivery

FYDE is designed as a full-time day program at sites across northern Manitoba, although some students participate on a part-time basis. The Program is group- and site-oriented rather than independent study. Program developers think that the interactivity of group study enhances success of students who may drop out if studying in isolation in an independent study mode which usually requires a tremendous amount of motivation on the part of the student.

Cohort groups that meet on site three hours weekly per course at specified times. They receive instruction using distance education technologies such as teleconference, satellite TV, tutoring, etc. Students can borrow copies of tapes if required. Developers say that as instructors gain expertise and distance students become more familiar with education facilitated through technology, both will be more receptive to and successful in more open learning systems. Effective orientation is the key to acclimatization to distance deliver via technology.

Facilities are usually in high schools with two rooms allocated: one as a classroom and the other as a study area and resource room. Some library resources are available on site, but most must be obtained from campus libraries.

The Executive Director of IUN says, "properly developed distance education is not necessarily cheaper than traditional modes of delivery because of the technology, design and student supports that are required."

Delivery on reserves has been problematic for IUN because no resources are available to provide the necessary student supports. In general, administrative and delivery logistics are difficult in remote communities because of poor phone lines and the expense of travel to those areas.

Future

IUN does not offer a second year by distance education because in year two students start to specialize and too many courses would have to be developed. It is more likely that in future specific program areas. Plans for a B.A. in Nursing and a B.A. in Social Work available by distance education are underway. Some courses for the Social Work program are already available. Other priority areas in the province will be determined by needs assessments and student demand.

References

Interviews

The above information is based on interviews in September, 1994 with the following people:
Charles R. Shobe, Executive Director, Interuniversities North
Carol M. Little, Program Co-ordinator, Interuniversities North

Publications

Interuniversities North (1994) *1994/95 Academic Calendar*. Thompson, MB: Interuniversities North (available upon request).

Interuniversities North (1993) *1993/94 Academic Calendar*. Thompson, MB: Interuniversities North.

Interuniversities North (1993) Overview First Year by Distance Education (FYDE) (information sheet). Thompson, MB: Interuniversities North (available upon request).

Interuniversities North (1994) *1994/95 FYDE Procedures Manual.* Thompson, MB: Interuniversities North (available upon request).

Interuniversities North (1994) *1994/95 FYDE Student Handbook*. Thompson, MB: Interuniversities North (available upon request).

J. L. Walker and Associates (nd) *First Year (University) by Distance Education (FYDE) Program Evaluation*. Thompson, MB: Interuniversities North (available upon request).

Shobe, Charles R. and Little, Carol M. (1992) *First Year (University) by Distance Education (FYDE) Pilot Project: Students Response to the FYDE, Project Evaluation Report*. Thompson, MB: Interuniversities North (available upon request).

Cambrian College
Sudbury, Ontario

Binoojiinyag Kinoomaadwin/ Early Childhood Education Aboriginal

Cambrian College
Sudbury, Ontario

Binoojiinyag Kinoomaadwin/ Early Childhood Education Aboriginal

Case Description Focus: Instructional Design

About Cambrian College

Cambrian College/Collège is Northern Ontario's largest bilingual post-secondary institution. The college has an annual enrollment of approximately 6,900 full-time students taking courses in business, applied arts, health sciences, technology, trades and skills. An additional 15,000 students participate in part-time personal, professional an human resources courses and seminars. Of the 500 Indigenous students enrolled in the college, 140 specialize in Native Studies.

Mission Statement

The mission statement of Cambrian College is to:

- Provide opportunities for educational, vocational, professional, social, linguistic, and cultural development.
- Create an innovative learning experience to meet diverse and changing needs.
- Promote a sense of pride and achievement through the recognition of personal accomplishment.
- Enhance quality of life by encouraging the development of lifelong learning skills.
- Anticipate and identify social and economic opportunities and challenges.
- Foster a Northern Spirit and draw upon our northern heritage and its cultural diversity."

The College community strives to achieve its mission through:

- *Respect:*
  - We respect the dignity and uniqueness of each individual.
  - We believe in the fundamental right of people to realize their potential.
  - We value the cultural and linguistic heritage of each person.
- *Trust:*
  - We believe in the integrity of each person and that his/her motives are trustworthy.

  - We trust each other as individuals, sharing ideas, seeking opinions and accommodating differences.

- *Excellence:*
  - We strive for excellence in all of our endeavours.
  - We take pride in providing services of the highest quality.

- *Creativity:* We value originality and vision.
  - We encourage initiative and flexibility.
  - We promote creativity in its broadest form of expression.
  - We challenge each person to be a risk-taker to fulfill his/her maximum potential." (Cambrian College, 1994: 4)

Admission Qualifications

Cambrian College requires a senior matriculation or mature admission. Applicants over nineteen years of age may qualify for mature admission through pre-testing and/or entrance interviews. For Binoojiinyag Kinoomaadwin/Early Childhood Education Aboriginal (hereafter referred to as BK) students, Student Support Officers may assist with the interviews and academic testing. The program manager reviews the results of mature students and admits them based on this, as well as student motivation, and employer support. As of Fall, 1994 there were 38 students enrolled in the Program.

To enable students who do not meet all of the entrance requirements to continue their education, a Preparatory Programs Department has been established and is an integral part of the College.

Prior Learning Assessment (PLA) enables qualified students to acquire college credits for demonstrated knowledge. An orientation session is provided to students who wish to pursue PLA.

Cambrian has formed agreements with other educational institutions, such as Laurentian University and school boards, to encourage mobility among the institutions through transfer of credit, the sharing of resources, and to facilitate collaborative professional development activities.

Student Services

Students on and off- campus can take advantage of a number of student services such as the Athletics Department, the Financial Aid Office, The Health Services Office, the Learning Resources Centre, the Special Needs Centre, the Career Planning and Placement Centre, the Counselling Centre, and the Student Activities Department. Of particular interest to this study are the following services:

- The Elders On-Campus Program offers specialized support in terms of healing and spiritual leadership to the College's Native population. As keepers of the culture and spiritual knowledge, elders can assist students and staff in gaining self-knowledge, self-esteem, and confidence.

- The Native Counselling Centre helps Indigenous students through active liaison with Native Band Education Offices, housing agencies, and Indigenous community organizations, and through individual counselling, peer tutoring, educational/career planning, and crisis counselling.
- The Native Students Activity Centre and the Native Students' Association provide an atmosphere and opportunity for Indigenous students to feel more at home within the College and to pursue their education in a more comfortable environment.
- The Wabnode (translated as the sun rises) Institute serves Indigenous students at its main campus in Sudbury and through outreach activities on Manitoulin Island. Wabnode Institute was established to provide educational programs and training services suitable to the aspirations of Indigenous people in Sudbury, the Manitoulin district, and surrounding areas. Cambrian College has full-time Aboriginal counsellors at the College who provide liaison with high schools and Indigenous community organizations.

Distance-delivered Programs for Indigenous Students

Cambrian College offers three fully or partially distance-delivered programs for Indigenous students. All three of the following programs are offered on-campus as well as at a distance:

- Native Community Care: Counselling and Development (NCCCD): This was the College's first distance-delivered program and was jointly developed and offered by Cambrian College in the North and Mohawk College in the South. It has been running since 1988 and utilizes a combination of face-to-face and distance delivery. It is described fully in CADE's presentation to the Royal Commission on Aboriginal Peoples.
- First Nations Land Management is offered exclusively by Cambrian College. It has been offered at a distance since September, 1993 and is technical in content. It is a four-semester program which aims to provide students with the knowledge and skills necessary to successfully and effectively manage a First Nation's land base. Students are trained as Land Officers and upon graduation should be knowledgeable in the following areas: land use, treaty research, management and development of natural resources, land claims, and economic strategies. At the time of this research, development of manuals for distance delivery was still underway.
- Binoojiinyag Kinoomaadwin/Early Childhood Education Aboriginal (BK) is described further below

Binoojiinyag Kinoomaadwin/Early Childhood Education Aboriginal (BK)

Introduction

Early Childhood Education Aboriginal is also known as Binoojiinyag Kinoomaadwin (BK), or literally "the teaching of young children." This Program was selected for in-depth investigation because of the depth of description available from the instructional designer who worked on a large number of the distance-delivered courses for this and similar programs.

Program Overview

As described in the information to prospective students, BK is four semesters in length. It can be completed in two years of full-time study on campus or four years of part-time study via distance education. The off-campus students were given a longer time frame to complete the program because many of the participants are employed full-time.

To date there has been only one intake of students because they go through the program in cohort groups with new intakes every four years. Off-campus participants have recently expressed a desire to move through the program more quickly. This may mean additional study during the summer.

The program provides participants with the opportunity to develop the knowledge and skills necessary to organize and maintain a safe and stimulating environment which ensures the total development of young children. The programs meets all of the standards in the provincial Early Childhood Competency Guidelines. It incorporates Aboriginal-specific components throughout the curriculum and recognizes the uniqueness of the Aboriginal culture and language. Program graduates are prepared to work in both Indigenous and non-Indigenous child care situations.

History and Community Involvement

Community Involvement

In 1989, the Union of Ontario Indians conducted a small survey assessment to determine First Nations needs regarding day care. Responding communities indicated a the following:

- need for more qualified staff;
- need for staff with greater cultural awareness;
- need for a refresher or professional development credit courses for staff;
- need for replacement staff to cover leaves by full-time day care workers.

The Union then prepared a proposal to develop an early childhood education diploma for submission to Health & Welfare Canada's Child Care Initiative Fund.

The proposal listed the following three purposes:

- to develop an early childhood education program which would incorporate Native cultural and linguistic components throughout the curriculum;

- to develop "credit" Native specific courses which could be used as professional development, refresher or orientation for daycare staff with courses in Native language, arts, music, Native parenting, etc.;
- to develop mechanisms whereby staff with partial early childhood education qualifications could complete their requirements in order to be promoted and/or hired by Native or non-Native daycare centres.

In order to compile a profile of Native daycare workers, a questionnaire was sent to all staff of the 34 First Nation Day Care Centres in Ontario. The response rate was 93%. The following two significant results emerged:

- 32% of respondents already have a diploma in the field; and
- 96% of respondents indicated that they were interested in taking early childhood education courses which included Native content.

There was a strong lobby from the Indigenous community for the development of this Program by either an existing appropriate post-secondary institution or through the formation of a First Nations educational institution. Government called for tenders to develop the program and awarded it to Cambrian College.

A steering committee for the BK was struck and chaired by a representative of the Union of Ontario Indians. The original committee had nine members, including one elder. The one non-Indigenous committee member was representing an Indigenous organization. The Cambrian College Committee consisted of four College representatives: the program manager, the Dean of the Wabnode Institute, the instructional designer and one other. Using extensive consultation with this committee, Native daycare workers, and First Nations communities, a curriculum and detailed course outlines were developed, consisting of 27 courses leading to a college diploma. This Committee also had a great deal of input into the selection of course writers and instructional designers. Course writers were expected to adhere to the course outlines developed by the Steering Committee in their development of the courses.

As outlined in the program rationale (see Appendix 1), the organizations supporting this proposal for a Native Early Childhood Education Program are as follows:

- the Union of Ontario Indians which represents 43 First Nations in central and southern Ontario
- the Anigawncigig Institute which provides consultation on Native education and development
- Cambrian College which has pioneered in human service and distance education delivery to Native clientele.

A strength of the BK program is the degree of control by the Steering Committee. However development time took much longer than anticipated because of the extent of their input from determination of the curriculum, to selection of the course development teams, to reading of drafts of each course. This is typical of programs of this kind. If input from the people for whom the program is designed is to be taken seriously, sufficient timelines must be built into the development time. Program planners must understand that although consultation with an Indigenous steering or advisory committee is likely to take a great deal of time, the end result will be a program that is relevant and accepted by Indigenous communities.

The Program Advisory Committee is actively involved in program development and review. Student representatives and one of the Student Support Officers (SSOs) are part of this group. Student representatives have already given feedback that a four-year timeline for completion of the program for students is too long.

Chronology of Events Up to Program Start Up

Following is a chronology of events prior to start up of the Program:

April, 1989	proposal submitted to the Child Care Initiative Fund
January, 1990	funding approved by Minister of Health & Welfare, Canada
March, 1990	preliminary research and surveys to daycare centres
April, 1990	BK Steering Committee established
June, 1990	Native Daycare Conference consultation on course content
July/Aug., 1990	consultation with First Nations
August, 1990	Anishinabek Daycare Resource Manual completed
October, 1990	course priorities identified
November, 1990	first draft of the Native BK program of study completed
December, 1990	distance education delivery option developed
	planning for second round of consultation
Jan/Feb., 1991	four consultation meetings
March, 1991	submission to Ministry of Colleges and Universities for program approval
April, 1991	deadline for student application
summer, 1991	hiring of program staff
Sept., 1991	program start-up

Community Involvement in Funding

The Union of Ontario Indians agreed to fund the development of four of the distance-delivered courses. In addition, three courses previously designed for the NCCCD Program through the auspices of the Union are utilized. Funds were also received from the Ontario Distance Education Fund which is available for programs utilizing Contact North, as well as initially from Canada Employment and Immigration.

Local Area Management Boards now provide funding, but this makes budgeting difficult because each board supports the program to a different extent. Therefore, the Program Manager must travel to solicit funds from each board. While this is unfortunately an added expense that would be better spent elsewhere, it ensures greater Indigenous control of the program. Some feel that there is a danger that funds from Area Management Boards may be reduced because of organizational commitments to provide training for the jobless as a priority (BK students are already employed).

Clients

Trainees are from Manitoulin Island to the north shore of Lake Superior to Parry Sound and as far east as North Bay. A few are from more remote communities in the North. The community selects early childhood education workers to ensure workers have the skills that the community wants.

Students at Contact North sites throughout the province or those south of the Contact North catchment area (i.e., south of Parry Sound) with access to phone may enroll in the distance-delivered program option. Students remain in their communities during the fall and winter semesters and each summer attend a three- to four-week intensive summer session with their cohort group.

Applicants must have achieved Ontario Secondary School Diploma (30 credits) or equivalent, or mature student status as outlined for all Cambrian College students.

Language and Culture

The language of instruction for this program is English, although some participants are not as fluent as others. Courses are written in clear language to alleviate language difficulties.

Participants must take at least one Native language course, as well as four culture courses. An introductory course in Ojibwe language is offered. The chair of Wabnode Institute at Cambrian said that most trainees do not speak Ojibwe, or that they speak an anglicized version of the language. She said that addressing the dialect differences in Ojibwe is possible by teaching the structure of the language which is common among the various Ojibwe dialects. She hopes that in future a Cree course can also be developed.

Some courses include Indigenous elements; others are Indigenous in focus, e.g., Native Family and Native Contemporary Issues.

According to an unpublished document (received from Carol Rowland, Instructional Designer):

> ...the community-based committee steering the program design adopted in principle that BK should instill all of the competencies required for BK licensing and that Native-specific competencies should be included in addition to the standard requirements. The committee also said that Native competencies should be addressed throughout the curriculum in parallel with provincial competencies, and not added on in "Native" sections set apart from other content. It was felt that in many respects Native ways and BK competencies would seem the same, but in other respects there would be differences and even contradiction...
>
> The committee takes the position that in order to balance the continuing rejection of Native identity in many quarters of mainstream Canadian life, Native children need and have a right to teaching and experiences which affirm their identity in positive ways. We also firmly declare that such affirmation should never be at the expense of the dignity or value of other races and cultures. (Cambrian College, 1991)

The document also notes:

> ...the ways in which Native children, families and communities are unique is not clearly defined, either in peoples' understanding or in textbooks... The neglect of Native history and the denial of value in Native language and culture has only been challenged in the present generation. Correcting past inequities will require, for some years to come, affirmation of Native culture and identity which may seem to some to be in appropriately reinforcing a sense of being different.... (Ibid)

The instructional designer of the BK courses incorporated a of traditional approach into the design of the courses. The following excerpt from the above-quoted document can be clearly seen in the courses, for example Child Growth and Development I (see course description below).

The steering committee identified for course developers ways in which Native BK should differ from a standard program in philosophy, children's characteristics, in the role of the teacher, and in the role of the daycare in the community. Because this type of guideline would be a valuable starting point for course/program developers and designers and because they give insight into the development of this program, they have been included as Appendix 2.

Student Support

The cost of student tuition and books are covered through Band education board funds. Funding may vary depending upon the community, again, because of differing allocation of funds by Area Management Boards.

Support Service Officers (SSOs) visit students on a regular basis to provide tutoring, support, and counselling as required. Trainees make use of these tutors to varying degrees depending upon individual needs.

SSO roles include the following:

- attending teleconferences
- tutoring in terms of study skills, language, content, or pacing difficulties
- providing motivation and encouragement to course participants
- assisting with admission testing and interviews for mature applicants
- general trouble-shooting

Personal counselling, while not in the SSOs job description, is often part of this role.

SSOs are Cambrian College employees who have been recommended or selected by the Native Management Committee or who are known to have expertise in the content area and in facilitation and counselling. These employees provide liaison between the instructor, college, and students. They are usually educated in early childhood education (or their employment may be contingent on taking a program) and most come from an Indigenous community.

SSOs typically serve ten students each. One SSO representative sits on the program's Management Committee. Because SSOs travel a great deal and are paid the cost of running the program is high. However, it is believed that their role with students in their communities has resulted in low attrition rates. Because they are travelling, no SSOs were available for interviews for this case description.

Other supports available to students include Indigenous counselling staff at the College for both academic and personal counselling, and a program manager and a secretary who students can contact with administrative concerns.

Design and Delivery

Delivery

Distance education enables students to stay in their communities and gain training appropriate to where they live and work. The program combines distance delivery with face-to-face sessions for courses which cannot feasibly be offered via distance education because of the skills-based approach that is required. The instructional designer noted that the face-to-face components strengthen the program by developing a sense of collegiality among participants and instructors. Not all face-to-face sessions are delivered at Cambrian's Sudbury campus. The first face-to-face session, for example, was conducted at Pelican Bay.

The program is in-service; field practicums are completed at the students' place of employment in communities with the condition that it be a child care setting. Trainees study in cohort groups with a new intake every four years. They gather during teleconference sessions at their nearest Contact North site. Because there are no Contact North sites south of Parry Sound, students living in the South (e.g., one student is from Peterborough, ON), are able to use a simple telephone line to link into the conference. In this case, Contact North would not pick up the cost which would be covered by the College, the trainee, or the Band.

As previously mentioned, a full-time on campus equivalent of the program is available. This program takes two years to complete as compared to four years for those studying part-time at a distance.

While intake of new distance students is once every four years, they do not need to work through the program in sequence, that is, if a course is missed during one term, it may be picked up later. However, not all courses are offered in every term. Distance students may attend Cambrian College's Sudbury campus to complete missed courses.

Instructional Design

Some of the courses for the program were newly developed; others were those already developed for the Native Community Care Diploma (NCCCD). The timeline for the development of the eight new courses was between April, 1991 and summer, 1992 so that all could be completed by Fall, 1992. As previously mentioned, development took much longer than intended in order to allow sufficient time for input by the Steering Committee. The formal evaluation and revision of all eight courses after the first cohort group had completed the program (April, 1995) was provided for in development plans. Therefore, evaluation results will not be available in time for this report. Courses and the Program of Study are listed in Appendix 3.

Outlines for each reading helps students understand and integrate what they read. Response pages help trainees pick out the main themes and ideas. The designer attempted to model good teaching practice in the courses which students are then able to transfer to the workplace.

The designer said that her commitment to popular education helps her include opportunities for interaction within the material. She often sends participants into the community to do action research and make theory relevant to local practice. She says that an awareness of students learning styles helped her in her design work, although she routinely ensures in all of her design work (not exclusively for this program) that she addresses both right- and left-brain learning.

The designer uses a great deal of generic Indigenous artwork in her print packages and will add readings with First Nations in content in response to the Advisory Committee or student requests. She received input during course development regarding which courses or portions of courses were appropriate and which were too "white". One change that she made was to put readings with First Nations content first to give them prominence within units. She noted that because of the nature of the content, incorporating cultural components is often challenging.

The Instructional Designer

The Instructional Designer for this program has certain qualities that make her suitable for the position even though she has no formal training in instructional design and is not of First Nations ancestry. She tutored for two years for Cambrian's Native Community Care Certificate (NCCCD), and was manager of that program for a year. She holds a B.Ed. in Art Education and an M.A. in community development. She has cross cultural experience through overseas work in Jamaica where she trained trainers. She uses the concepts of popular education in her face-to-face teaching, and in her instructional design she focuses a great deal on community.

The instructional designer also spent much time and effort in cultural immersion with Indigenous communities while working in the NCCCD program, and therefore knows much about Indigenous culture. She says that a spiritual orientation helps her understand

Indigenous culture, but she is well-aware of gaps in her awareness because she is non-Indigenous herself.

She sees herself as an artist, a dreamer and a risk-taker as well as a low-profile "helper" who's goal is to balance power between the grassroots and program managers and between the Indigenous and non-Indigenous people involved in program planning and development. Her self-described mindset is to root education in community to "enable" people.

When working with the BK Steering Committee, she made extensive use of webbing charts to develop the curriculum with them so that they would have ownership for the program. She prefers a process-oriented approach. She noted that it was important to involve Indigenous people in the process and build trust so that they would eventually be able to let go of total control so that she could accomplish her design work.

Her literacy work has enabled her to implement principles of adult education in her design work. The enabling attitude is essential, as is the cultural knowledge, and experience in participatory education.

The instructional designer noted that a designer must understand both worlds to properly design courses for this type of program. She said that just because a person is born Indigenous, it does not mean that person alone will have the objectivity necessary to do a good job of course development. In fact, there may be a tendency for Indigenous scholars to do things more white than the whites to ensure credibility in the mainstream academic community.

Course Writers

Course writers must be experts in the content of the course they are writing. As previously mentioned, the program Steering Committee provided much input into the selection of appropriate content experts. About half of the content experts were Aboriginal. It was often difficult, however, to find Aboriginal content experts to work on the courses because they were so busy with their many other responsibilities. Some content experts were from the on campus BK program. Most had the background to write from an Indigenous perspective. All content experts work closely with First Nations advisors and the instructional designer. In addition, a student course reader went through each course to give feedback and each course was also read by a second content expert.

A Look at One of the Courses

The writer of this case description examined one of the courses, Child Growth and Development I. A description of the course follows.

This course begins with an overview of the life cycle. The mainstream life cycle is overlaid by a traditional Indigenous cycle:

> In the traditions of the Aboriginal cultures represented in Ontario, the different qualities of the four directions and the four races of humankind are acknowledged. A core value of these cultures in BALANCE (sic), the recognition that giving prominence to one of the four directions or the four races, so that it is out of harmony with the others, would be contrary to the directions of the Creator or Great Spirit. (Cambrian College, 1991)

It progresses to an intensive study of child development from conception to 30 months with emphasis on physical, social, emotional and cognitive development. A segment of the course also deals with developing observation and recording skills. The Indigenous view of child development, cultural diversity, and differences in outlook are also covered.

Early in the course it is noted that "At all times throughout this course, whenever there is a developmental difference between Native and non-Native, that will be discussed." Of the 15 listed course objectives the following are relevant to the inclusion of Native culture:

12. The Native perspective on all stages of development.
13. Traditional ceremonies that accompany different aspects and stages of life.

Course readings include mainstream textbooks as one by Basil Johnston entitled *Ojibway Heritage: Four Hills of Life.* It is worth noting that the first reading in this course is a view of life based upon Basil Johnston's account of the legend of the Four Hills of Life. There are other relevant Native content readings throughout the course.

The course is delivered using a combination of print study guide, teleconferences sometimes with Indigenous experts, and audiovisual material.

Student assessment is based on anecdotal accounts (15%), running record of observation (15%), a child behaviour report from the community (20%) and tests (50%).

The course consists of eleven units, all of which incorporate readings and content relevant to Indigenous people. For example, Unit I includes a discussion of "The Berry Fast" which is a traditional ceremony related to Puberty and Sexual Maturation as well as Indigenous influence on moral development. The same unit also includes a letter to teens from Chief Dan George's book, *My Spirit Soars.*

Future

In future, the Chair of the Wabnode Institute at the College supports the Native initiative to have a fully accredited educational institution at college, university or polytechnic levels run by Indigenous people. Initially, the Union of Ontario Indians would have preferred that their own institution develop and deliver this program, and in future this may be what occurs.

References

Interviews

The above information is based on interviews in October, 1994 with the following people:

George A. Tompkins, Coordinator, Distance Education, Cambrian College

Sara Peltier, Dean, Anishnaabe (Native) Studies for the Wabnode Institute, Cambrian College

Carol Rowland, Instructional Designer (contract), Cambrian College

Publications

Cambrian College (1994) Academic Calendar, 1994-5. Sudbury, ON: Cambrian College.

Cambrian College (1991) Excerpts from Project Proposal to Health and Welfare Canada (unpublished document)

Haughey, Margaret (1993) "Some Programs for Northern and Native Communities Offered at a Distance." Presentation to the Royal Commission on Aboriginal Peoples. Canadian Association for Distance Education.

Appendix 1: Program Rationale

Five reasons for setting up the program were described in the following excerpt from the project proposal to Health and Welfare Canada:

"1. *Thrust for Native Self-Determination and Self-Government*
For almost 20 years, Native people have actively pursued the goal of "Indian Control of Indian Education." They see culturally appropriate education, directed and delivered by native personnel, as the cornerstone of social, economic, and political development in their communities. In addition, the numerous assaults experienced by Native families, through residential schools and past interventions by child welfare authorities, have created an urgent need for community-based services to support family functioning and enhance the social, emotional, and intellectual development of young children. Community daycare facilities, staffed by professional early childhood educators, are increasingly recognized as a fundamental component of education for self-determination and self-government.

2. *The Need to Train Personnel*
A survey of on-reserve daycare centres to determine current staff qualifications and educational objectives indicated that only 32% of program staff have BK diplomas. All staff, whether credentialed or not, identified as a personal priority Native-specific education which develops skills in planning culturally appropriate curriculum, teaching, and nurturing young Native children, and transferring skills to Native parents.

3. *A Successful Precedent*
The principals supporting this proposal for a Native Early Childhood Education Program are the Union of Ontario Indians which represents 43 First Nations in central and southern Ontario, the Anigawncigig Institute which provides consultation on Native education and development, and Cambrian College which has pioneered in human service and distance education delivery to Native clientele.

   This team, along with Mohawk College and the Association of Iroquois and Allied Indians, designed and delivered the Native Community Care: Counselling and Development Program (NCCCD), which won the Spotlight Award of the Association of Community Colleges of Canada (ACCC) in 1988. While post-secondary institutions across Ontario continue to experience high rates of Native student attrition, NCCCD has graduated 80% of the 90 adults enrolled over a three-year cycle. The success of the NCCCD program is attributed to culturally appropriate content and teaching strategies and recognition of the value of knowledge gained experientially in the Native environment.

4. *Quality and Opportunity*
Research leading to the preparation of this proposal shows that the majority of current Native staff wanting and needing BK are young women with family and community responsibilities. While findings indicated preference would be for full-time study, student family and employment commitments make it difficult for them to move to urban locations for full-time study. To meet the needs of employed workers, a part-time distance education delivery model is required. Incorporating the proven student success strategies of the NCCCD model, the distance education program will recognize prior learning obtained through formal courses and

practical experience and provide academic and social support for re-entry of mature students.

The part-time distance delivery system will be complemented by a full-time on-campus program for high school graduates and mature students able to participate in a full-time offering. With this dual delivery system, the proposed program will enhance the range of post-secondary programs available to a wide range of Native students, including high school graduates and mature learners and at the same time address replacement and long-term staffing needs.

5. *Benefits*

   The proposed program will prepare personnel to staff established daycare centres in 34 First Nations communities. Native BK graduates will meet the professional standards set by the Ministry of Community and Social Services and will be qualified to work in any daycare setting in Ontario. Their education and training will particularly benefit daycare services which care for Native children. In addition, the Native BK diploma will provide a foundation for advanced studies at the university level.

This program is thus at the forefront of educational development in the Province of Ontario..." (Cambrian College, 1991)

Program Principles

Arising from the program rationale are the following four principles for program graduates: "Graduates of the program should be able to:

1. Understand unique dimensions of Native child, family and community.
2. Foster appreciation of First Nations' language, culture and identity.
3. Incorporate native content in program.
4. Link with community resources. (Ibid)

Appendix 2: How BK is Unique: Philosophy, Children's Characteristics, Role of the Teacher, Role of the Daycare in the Community

- *Philosophy:*
  - Transmitting values is an essential component of early childhood education.
  - Values are transmitted through program activities, actions practised or permitted, and most especially in the relationships among all participants in the child care environment.
  - Affirming positive cultural values which are accepted in the local Native community is an appropriate goal of BK. Focussing attention on values of other Native cultures or other societies is also appropriate with the caution that speaking in general term about "Native Way" can be misleading if the impression is given that there is a single "Native Way". (This is an important point and one which has been raised in a number of programs. The idea of an Indian identity is one that recognizes and values the diversity that exists among Canada's Indigenous people.)
  - We don't own our children; they are only on loan to us. They have integrity of spirit and wisdom which must be respected and which may be instructive for adults.
  - There are good practices of child care and some of these are to be found specifically in Native culture and traditions.
- *Child Characteristics*
  - Just as it is dangerous to generalize about Native culture, it is also dangerous to generalize about what Native children "should" be. There will be individual differences within a culture, differences between cultures, and differences resulting from cultural borrowing as a result of living in different settings and intermarriage.
  - Research and personal observation confirm that native children tend to demonstrate differences in:
    - language usage, being less verbal or verbose;
    - being more autonomous at an earlier age;
    - learning by observing rather than through "instruction" (sometimes referred to as modelling versus shaping); and
    - ways of relating to adults.
  - Traditional means of guidance were indirect, relying on the extended family, group norms, humour, and teasing to enforce correct behaviour. In contemporary families, this tradition may be perceived as permissiveness and reluctance to exert authority on the part of parents, or resistance of children to direct orders.

- *Role of the Teacher*
    - The teacher in a Native community will have multi-faceted relationships with children in her care, as neighbour, aunt, etc. The relationships are not confined to the periods when the child is in care or to the day care facility.
    - The teacher has ongoing relationships with the child's family and community as well and therefore must find a balance between day-to-day relationships and professional responsibilities, e.g., what information is confidential and to whom is it restricted?
    - "Professionalism" in the sense of rigorously fulfilling one's responsibilities is consistent with Native cultures. Maintaining a distance from categories of persons called "clients" or "students" is not. Adaptations of certain prescriptions for professional behaviour may therefore be required.
- *Role of the Daycare in the Community*
    - Support of economic participation is only one purpose of day care in the Native community. Community consultation indicates that the day care is also expected to reinforce Native language and culture and promote healthy socialization and development of children.
    - Day care is a service to the Native COMMUNITY (sic) and its purposes, not just a children's service or place of employment.
    - The Native family has suffered many assaults. Native day care shares responsibility along with other community resources to restore the capacity to support healthy child development. This will be done in concert with parents and other services, not as a separate initiative.

Appendix 3: Courses and Program of Study

Courses

The program consists of 23 academic and four field practicum courses. Break down of content weighting is as follows:

Field Work—480 hours; 31% of the program
Native Family, Community and Culture—465 hours; 30% of the program
Day Care—435 hours; 28% of the program
Communications—165 hours; 11% of the program

The field work courses are negotiable based on participants' years of experience in a daycare setting. The cooperative model ("practical application in the workplace") emerged as a result of Cambrian faculty experience in the Native Community Care, Counselling and Development Program. The practicum component usually takes place in June.

Program of Study

Fall, 1991
(in communities)

ENG 1500	03	Communications I
NEC 1101	04	Methods I

Winter, 1992
(in communities)

NEC 1102	04	Child Growth & Development I
NEC 1104	02	Native Culture I—Community History and Traditions
NEC 1105	08	Field Practicum/Seminar I

Summer Institute, 1992
(face-to-face)

NEC 1100	03	Personal Growth & Development
NEC 1206	02	Implementing Aboriginal Language Programming

Fall, 1992
(in communities)

NEC 1201	03	Methods II: Curriculum Planning
NEC 1206	04	Native Family

Winter, 1993
(in communities)

NEC 1202	03	Child Growth & Development II
NEC 1203	02	Health & Nutrition
NEC 1205	08	Field Work II

Summer Institute, 1993
(face-to-face)

ENG 1700	04	Communications II
NEC 1204	02	Native Culture II—Music
NEC 2203	03	Child Abuse

Fall, 1993
(in communities)

NEC 2101	04	Methods III: Advanced Applications
NEC 2102	04	Exceptional Child

Winter, 1994
(in communities)

NEC 2103	03	Infant Care
NEC 2207	04	Daycare in the Community
NEC 2105	08	Field Work III

Summer Institute, 1994
(face-to-face)

NEC 2106	03	Positive Native Parenting
NEC 2104	03	Native Culture III—Creative Expression Computer Awareness Workshop

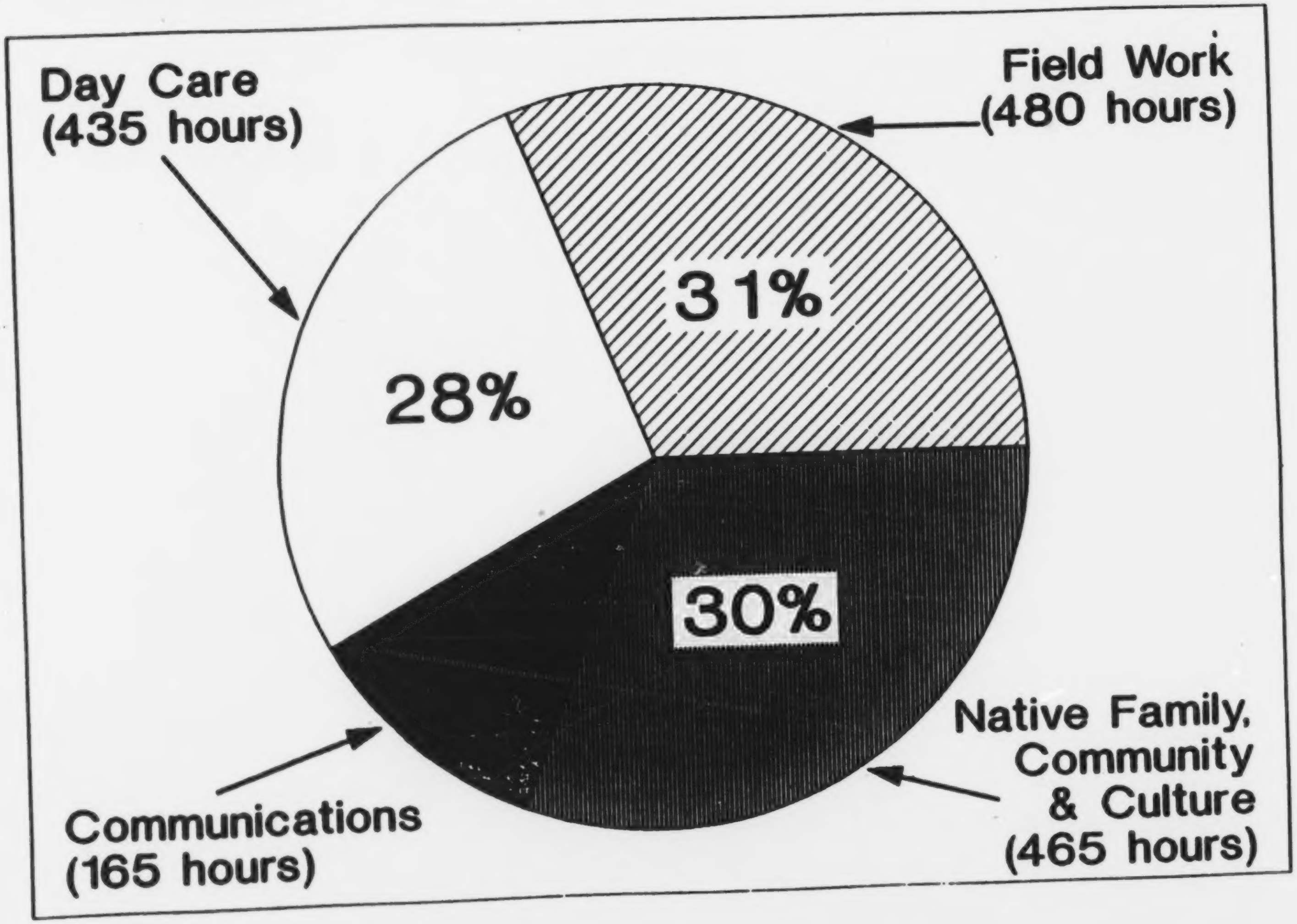
Fall, 1994
(in communities)

NEC 2201	04	Methods IV: Program Management
NEC 2208	03	Native Culture IV—Continuity & Change

Winter, 1995
(in communities)

NEC 2206	02	Contemporary Native Concerns
NEC 2205	09	Field Work IV/Seminar II

Areas of Concentration



Confederation College
Thunder Bay, Ontario

General Vocational Preparation Program

Confederation College
Thunder Bay, Ontario
General Vocational Preparation Program

Confederation College, located in Thunder Bay, Ontario offers over 150 distance education courses. The College supports distance education with its instructional design unit which has five full-time instructional designers.

The College's distance offerings include the Diploma in Business as well as twenty certificates in subjects from Law and Security Administration, to Critical Care Nursing, to R.N. Occupational Health Nursing. Courses include one or a combination of print packages, textbooks, audio- and/or videotapes, teleconferencing and audiographics, and computer-assisted learning. Programs are delivered in communities with 24-hour accessible learning centres where participants can access course resources. Learning centres include Contact North sites, local schools etc. (Confederation College, nd)

Students receive print materials in support of their studies. Course packages include: documentation to facilitate the administration of sending and receiving assignments; assistance with study skills, time management, exam taking, etc.; study guides; and evaluations to be returned to the College.

In addition to evaluative feedback given by students, instructors are also asked to fill in a log sheet for each teleconference that they conduct. This feedback includes student problems or concerns and administrative issues, and/or suggested content revisions.

Indigenous Students at the College

Confederation College has both full- and part-time Indigenous students. There are over 500 full-time Indigenous students who are fully funded for tuition, books, living expenses, etc. The 1000 to 1200 part-time students receive only partial funding which covers tuition and books only.

The distance education division maintains a close line with the newly formed Aboriginal Studies Division at the College regarding curriculum needs and concerns.

Two distance-delivered certificate programs for Aboriginal people are presented:

- General Vocational Preparation (GVP)
- Teacher Assistant, Aboriginal

General Vocational Preparation (GVP) Program

Program History and Overview

The General Vocational Program (GVP) was first offered by Confederation College's Distance Education Department in January, 1990. The Program was offered in pilot form to fifteen students in three locations: Sandy lake, Seine River, and Marathon. The GVP pilot was a two-semester bridging program consisting of six courses in each semester (see listing of courses in Language and Culture section of this report). GVP was last offered between September and June, 1993.

GVP is offered both on-campus and at a distance. The Program is designed as a prelude to specific career entry, or for its own value in personal development. GVP is designed also to enhance the cultural needs of Indigenous students. Courses provide students with the personal and academic preparation required to meet the expectations of a College study in an academic environment. Orientation to urban environments is another program goal.

Program development was funded partly by Confederation College, and partly by the Northern Distance Education Fund (NDEF). The Northern Distance Education Fund was provided to Ontario Colleges for the development of collaborative distance education programs for the North. The fund was available until 1993.

Community Involvement

An Ad Hoc Advisory Committee was established in December, 1989 as part of the GVP pilot. External membership on the committee consisted of the following people:

- one representative from each community where the program was offered
- two representatives from the GVP Advisory Committee
- two representatives from Contact North
- one representative from the Northern Nishnawabe Educational Council (NNEC)

College membership on the Committee consisted of the following people:

- Dean of Community Education programs
- one representative from Native Programs
- the principal instructor
- one representative from curriculum design
- one representative from distance education

According to Debbie Ball, Head if Distance Education at the College, "This team was most beneficial for the program as they familiarized us with local concerns and we oriented them on progress of the program. It allowed for first hand feedback and joint communications across each site. It also permitted frank discussions, i.e., experience with Distance Education, audio reception, etc." (Ball, 1993)

The Committee's terms of reference were:

> To review the distance education delivery model and the appropriateness of the learning materials for the General Vocational Preparation Program delivered to Marathon, Sandy Lake and Seine River, Winter, 1990.

Specifically the terms were to:

"1. Examine the current delivery model and its appropriateness for delivery on the Reserve.

2. Assess the appropriateness of the Learning Materials.

3. Recommend required support services that are necessary at the community level.

4. Recommend required support services that are necessary at the College level.

5. Review the student and site selection process.

6. Recommend to the GVP Advisory Committee changes in the current curriculum." (Ball, 1993)

Clients: Demographics during the pilot offering of GVP, 1990

Of the fourteen participants in the 1990 GVP pilot, eight were female and seven were male. The youngest participant was in the 17 to 19-year-old category and the oldest in the 40 to 49-year-old category. Most participants were between 20 and 29 years of age. Most had completed grade nine, but one had completed only up to grade seven. Three had achieved grade ten.

Home responsibilities were demanding for some. Eleven of the participants had children ranging in age from one to fifteen years of age. Four participants were single parents, and one of these was also employed. All but one had a place to study, and five had taken distance education courses previously.

Motives for enrollment in the program varied. Seven participants enrolled for self-improvement, six to prepare for College or return to school, one to gain certificate for her job and one to be a good role model for her daughter.

Funding for participants was from three sources: the local band, Indian affairs and NNEC.

Participants learned about the program from a variety of sources including: Contact North Site, educational/social counsellors, reserve flyers, band office, local paper, friend, radio and adult education centres.

Language and Culture

Several courses were specifically Aboriginal in focus. Courses for the Program are listed below.

- Semester 1:
    - NP012—Contemporary Social Issues Facing Native People I;
    - CSO15—Language Development I;
    - CS103—Effective Reading
    - NPO14—Study Skills I
    - NP015—Mathematical Skills Development I
    - NP101—Science I
- Semester 2:
    - NP022—Contemporary Social Issues Facing Native People II
    - NP207—Native Literature
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    - CS025—Language Development II
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Student Support

Student support is provided in a number of ways by the following discussed in further detail below:

- local site facilitators
- community visits by faculty and administration
- on-line counselling for facilitators and students
- teleconferencing
- student support staff
- individual tutoring
- extended and/or split semesters

The College hires local site facilitators a three hours per student per week to support students' learning. For example, facilitators meet with students on site for one hour prior to teleconferences to review content, assignments, give quizzes, etc. Facilitators are in close contact with the College to support problem solving. Typically, facilitators are from local communities and are people known by the College or people working for the local education authority. Facilitators are Aboriginal if the site is a northern community. A learning centre in Thunder Bay helps participants in that location. The use of local facilitators is cited as the key to the success of the pilot program because it gives students the opportunity to interact, establish group rapport and comfort with the site and the facilitation process, and builds confidence. Facilitators became part of the group and take a large part of the responsibility for student success.

Students are also supported by community visits by faculty and administration. Such visits also provide College staff with the opportunity to observe local study at a distance in action. During visits, College staff have the opportunity to see differences in community settings and limitations (such as running water, heat, and transportation) as well as enhancing personal relationships with students. One instructor pointed out the value of this in showing him the need for wait time after posing questions during teleconferences. For example, one site that this instructor visited had only one teleconference microphone to be shared among several learners. He had to allow time for the equipment to be passed around the table to the student to whom he had directed a question.

On-line counselling for facilitators and students helps facilitators build skills in working with students and helps students make telephone contact regarding their individual concerns (see more on telephone contact below under student support staff).

Most Confederation College courses include a teleconference component; few are strictly independent study. GVP courses include teleconferences and often incorporate the use of audiographics (see section on design and delivery). Success in teleconferencing often depends upon the skill of the instructor.

The Distance Education Centre employs two student support staff who are based at the College, to respond to students' inquiries by phone. One support staff is assigned to full-time students, and the other to part-time students. Students can call in using a toll free number or they can call free of charge from any site in northwestern Ontario. Support staff roles are to take student calls regarding administrative or content questions. Inquiries which cannot be answered by support staff are forwarded to the instructors or the Supervisor of Distance Education. If the instructor is not available, support staff take a message and forward the inquiry to the instructor or administrative staff who call students back with a response.

Students may be assigned an individual tutor upon request. Instructional designers think that contact with instructors and tutors should be as often as possible.

Extended and/or split semesters accommodate learner needs for extra time to complete assignments or carry on home and community responsibilities while studying. Split semesters enable participants and facilitators to focus on just three subjects simultaneously instead of six. Lengthening of the program from 15 to 20 weeks was cited by students evaluating the program as the second most important aspect of their success in the program "As students in remote Northern Reserves have many home responsibilities, especially in the winter months, e.g. cutting firewood, hauling water, etc., it is obvious that we cannot expect a great amount of homework to be done outside class hours. Even with the extended semesters, some students continually had incomplete work when arriving to class due to their many responsibilities (Ball, 1993).

Design and Delivery

Delivery

GVP courses are print-based with teleconferences and audiographics delivered at Contact North sites as well as the supports previously mentioned. The Program is only offered at full access Contact North sites because of needs for audiographic equipment. However, there are many of these sites across the North so students would not need to travel far to attend class.

Students receive independent learning packages which they use in classroom sessions with the assistance of a local site facilitator. Three-hour group discussions prior to teleconferences brings students together to review assigned work, view videotapes, write quizzes etc. The required course materials are all located on site including audio and videotapes, reference books, etc.

Instructional Design

The course development team consists of an instructional designer, a content expert and a computer operator. Because designers think that interaction between students and instructors is essential for success, they include many prompts within course packages motivate students to call instructors.

According to the evaluation report of the pilot of GVP, participants like the print packages and found them organized and helpful. However, "Students and facilitators found the student package quite bulky and difficult for students to transport. Local sites could not accommodate storage of packages and students homes could not either." (Ball, 1993)

Instructors

GVP instructors can be located anywhere and deliver from any full access Contact North site. The College's Aboriginal Studies Department is becoming more involved in instruction which is favourable from everyone's perspective. The Distance Education Centre ensures that the Aboriginal Studies Department is informed regarding changes such as new textbooks, choice of instructors, etc.

An Interview with an Instructor

The writer of this case study had the opportunity to interview one of GVP's instructors. This instructor teaches Mathematics and Science by audio teleconference and also teaches on campus face-to-face to non-Indigenous students. He has a background teaching Indigenous learners in the Ontario Futures program.

He notes that there are from one to twelve learners per site. He provided some insights on teleconferencing to Indigenous students:

- go out to some of the sites to get a feel for the students and the atmosphere (lectures can be delivered from any full-service Contact North site; GVP is only offered at full-service sites)

- assign a light workload to enable students to complete what is assigned
- establish rapport first and use the first two or three sessions to let students become familiar with the technology
- create a relaxed, casual atmosphere; use of humour is important
- ask specific questions targeted to specific students, rather than open-ended questions
- ensure that everyone in the class is involved; this works best if every student has a microphone so that time isn't wasted while they pass the microphone back and forth to each other
- ensure the audio teleconference is as interactive as possible; in his experience the maximum attention span for a lecture is ten minutes

This instructor said that the course writer should ideally teach the course. He noted that although it will be more work to teach using another person's package, over time a different instructor can adapt his or her style to any well-designed package.. He added that a package designed so that the instructor is a problem-solver will make the teleconferences more interactive. He noted that in a subject such as Mathematics, it is difficult to include much Indigenous content, other than the use of local examples. He points out that Indigenous students don't all necessarily want Indigenous ideas—many just want what mainstream students on campus receive. In general, he said that he hasn't notice a specific Indigenous learning style.

He thinks that the greatest reason for student dropout is insufficient background in the subject area, and that this difficulty usually combines with other difficulties such as poor time management, lack of family support, etc.

He notes that students can be assigned individual tutors if they request them. Students must find their own tutors, but tutors are paid by the College. There is really no stigma attached to a student admitting the need for a tutor; when students ask for tutors, it shows that they really want to learn. He said that students may go to a local high school teacher for occasional assistance.

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- site coordinators received praise for their helpfulness and approachability
- program materials, according to participants were well-organized and easy to learn from; one participant cited some errors in the manuals
- scheduling was a little early for one student, but most were satisfied

- the orientation was acceptable; one participant wanted more student handbooks
- instructors received praise in their receptiveness to ideas but it was suggested that they slow down and pause to enable participants to participate
- participants were impatient with equipment when it didn't work well
- program administration was also satisfactory according to participants

Recommendations from the Evaluation Report of the pilot of GVP were to continue the program using the enhanced mode (teleconference and audiographics) of delivery. A more efficient delivery service to transport goods to and from sites was recommended. It was also recommended to increase programming to additional sites. It was advised that a counsellor, preferably one designated to Indigenous students, travel to all sites to personalize contact. It was thought that female students would be unlikely to call a male counsellor and a female counsellor might be more appropriate. It was also thought that not all participants would have easy access to phones.

Other issues and suggestions included the following:

- the continuation of funding for full-time students as a motivator
- the need to accommodate of student absences due to illness, deaths, and appointments (e.g., vaccinations); students currently are responsible for catching up on their own if they miss a session
- facilitators need guidance from instructors and student-funders regarding how much emphasis to place on student attendance
- visits to all sites or use of video technology to enhance visual dimension was requested by participants
- orient participants to transportation and telecommunications issues
- distribute class median after tests so that students can assess how well they have done
- ensure facilitators have student packages
- ensure student materials are on site in time

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Confederation College
Thunder Bay, Ontario

General Vocational Preparation Program

Confederation College

Thunder Bay, Ontario

General Vocational Preparation Program

Confederation College, located in Thunder Bay, Ontario offers over 150 distance education courses. The College supports distance education with its instructional design unit which has five full-time instructional designers.

The College's distance offerings include the Diploma in Business as well as twenty certificates in subjects from Law and Security Administration, to Critical Care Nursing, to R.N. Occupational Health Nursing. Courses include one or a combination of print packages, textbooks, audio- and/or videotapes, teleconferencing and audiographics, and computer-assisted learning. Programs are delivered in communities with 24-hour accessible learning centres where participants can access course resources. Learning centres include Contact North sites, local schools etc. (Confederation College, nd)

Students receive print materials in support of their studies. Course packages include: documentation to facilitate the administration of sending and receiving assignments; assistance with study skills, time management, exam taking, etc.; study guides; and evaluations to be returned to the College.

In addition to evaluative feedback given by students, instructors are also asked to fill in a log sheet for each teleconference that they conduct. This feedback includes student problems or concerns and administrative issues, and/or suggested content revisions.

Indigenous Students at the College

Confederation College has both full- and part-time Indigenous students. There are over 500 full-time Indigenous students who are fully funded for tuition, books, living expenses, etc. The 1000 to 1200 part-time students receive only partial funding which covers tuition and books only.

The distance education division maintains a close line with the newly formed Aboriginal Studies Division at the College regarding curriculum needs and concerns.

Two distance-delivered certificate programs for Aboriginal people are presented:

- General Vocational Preparation (GVP)
- Teacher Assistant, Aboriginal

General Vocational Preparation (GVP) Program

Program History and Overview

The General Vocational Program (GVP) was first offered by Confederation College's Distance Education Department in January, 1990. The Program was offered in pilot form to fifteen students in three locations: Sandy lake, Seine River, and Marathon. The GVP pilot was a two-semester bridging program consisting of six courses in each semester (see listing of courses in Language and Culture section of this report). GVP was last offered between September and June, 1993.

GVP is offered both on-campus and at a distance. The Program is designed as a prelude to specific career entry, or for its own value in personal development. GVP is designed also to enhance the cultural needs of Indigenous students. Courses provide students with the personal and academic preparation required to meet the expectations of a College study in an academic environment. Orientation to urban environments is another program goal.

Program development was funded partly by Confederation College, and partly by the Northern Distance Education Fund (NDEF). The Northern Distance Education Fund was provided to Ontario Colleges for the development of collaborative distance education programs for the North. The fund was available until 1993.

Community Involvement

An Ad Hoc Advisory Committee was established in December, 1989 as part of the GVP pilot. External membership on the committee consisted of the following people:

- one representative from each community where the program was offered
- two representatives from the GVP Advisory Committee
- two representatives from Contact North
- one representative from the Northern Nishnawabe Educational Council (NNEC)

College membership on the Committee consisted of the following people:

- Dean of Community Education programs
- one representative from Native Programs
- the principal instructor
- one representative from curriculum design
- one representative from distance education

According to Debbie Ball, Head if Distance Education at the College, "This team was most beneficial for the program as they familiarized us with local concerns and we oriented them on progress of the program. It allowed for first hand feedback and joint communications across each site. It also permitted frank discussions, i.e., experience with Distance Education, audio reception, etc." (Ball, 1993)

The Committee's terms of reference were:

> To review the distance education delivery model and the appropriateness of the learning materials for the General Vocational Preparation Program delivered to Marathon, Sandy Lake and Seine River, Winter, 1990.

Specifically the terms were to:

"1. Examine the current delivery model and its appropriateness for delivery on the Reserve.

2. Assess the appropriateness of the Learning Materials.

3. Recommend required support services that are necessary at the community level.

4. Recommend required support services that are necessary at the College level.

5. Review the student and site selection process.

6. Recommend to the GVP Advisory Committee changes in the current curriculum." (Ball, 1993)

Clients: Demographics during the pilot offering of GVP, 1990

Of the fourteen participants in the 1990 GVP pilot, eight were female and seven were male. The youngest participant was in the 17 to 19-year-old category and the oldest in the 40 to 49-year-old category. Most participants were between 20 and 29 years of age. Most had completed grade nine, but one had completed only up to grade seven. Three had achieved grade ten.

Home responsibilities were demanding for some. Eleven of the participants had children ranging in age from one to fifteen years of age. Four participants were single parents, and one of these was also employed. All but one had a place to study, and five had taken distance education courses previously.

Motives for enrollment in the program varied. Seven participants enrolled for self-improvement, six to prepare for College or return to school, one to gain certificate for her job and one to be a good role model for her daughter.

Funding for participants was from three sources: the local band, Indian affairs and NNEC.

Participants learned about the program from a variety of sources including: Contact North Site, educational/social counsellors, reserve flyers, band office, local paper, friend, radio and adult education centres.

Language and Culture

Several courses were specifically Aboriginal in focus. Courses for the Program are listed below.

- Semester 1:
    - NP012—Contemporary Social Issues Facing Native People I;
    - CSO15—Language Development I;
    - CS103—Effective Reading
    - NPO14—Study Skills I
    - NP015—Mathematical Skills Development I
    - NP101—Science I
- Semester 2:
    - NP022—Contemporary Social Issues Facing Native People II
    - NP207—Native Literature
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Two distance-delivered certificate programs for Aboriginal people are presented:

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- Teacher Assistant, Aboriginal

The Teacher Assistant Aboriginal Program

Program Overview

The Teacher Assistant, Aboriginal Program was designed for local teacher assistants. It was first offered in 1993 and will next be offered in September, 1995. The program was especially designed for the Treaty 9 area in Northwest Ontario, but is open to students in all areas.

Since it is a full-time program, participants receive 100% funding from Tribal Councils. The program is delivered in a variety of modes using a variety of media (print, teleconference, etc.) Participants study for three semesters over ten months, taking a total of 15 courses, which include one placement per semester.

The program funding was largely through the Ministry of Education and Training's Native Education Training Strategy. These funds provided great impetus while they were available for Colleges and Universities in Ontario to become involved in educational programs for Indigenous people.

Community Involvement

In planning this Program, Confederation College worked with an Aboriginal Program Management Committee with representatives from five Tribal Councils. All five members lived in Indigenous communities and were themselves educators. However, some members had never been in the classroom, but were promoted to administrators in their communities as soon as they gained credentials. The Aboriginal Program Management Committee have an advisory role. A quote from one of the course guides identifies the role of the Management Committee as follows:

> The role of the management committee has been to assist College staff in: defining program objectives and specific skills needed to achieve these objectives; developing and evaluating the course outlines; and determining appropriate delivery methods. In addition, the committee members have provided a channel of communication between the agencies they represent and College staff.

An appropriate committee was difficult to set up because of people's busy schedules; the Committee was assembled by the director of the instructional design unit since the unit was very involved in the development of the program.

The Committee advised that there be a great deal of content on Aboriginal issues such as exceptionality, power issues, and substance abuse. They were very concerned with loss of language and preservation of culture within their communities. The Committee was unwilling to provide as much direct input into actual curriculum development as the instructional designers would have liked. This may have been due to the fact that some had little or no classroom experience. Some of their major areas of advice ended up being defining teacher and teacher assistant roles; resolving conflict; pointing out the need for self-assessment on the part of participants; and noting the need to address potential participant problems with verbal and written communication.

Language and Culture

Most Indigenous people in the communities to which this Program was directed communicate in English more than their Indigenous languages. Children in some communities enter school language delayed in both languages. This is an example of content that must be built into the curriculum. It is also interesting to note that teacher assistants often end up doing as much or more classroom management and one on one teaching than the teacher. Content addressing this issue must also be built into the packages.

Instructional designers made efforts to learn about northern contexts by travelling to sites. They also worked closely with an experienced Northern educator and with the Management Committee to ensure cultural appropriateness of materials. Designers noted that it would have been advantageous to have experienced classroom teachers on the Management Committee.

Student Support

The following elements are built into the program to provide student support:

- On-site, face-to-face instruction is incorporated into the Program since students are isolated in communities covered by Treaty 9 where the Program is offered. Students are required to travel out of their communities to participate in face-to-face sessions.
- Teacher mentors—Each participant is paired with a teacher-mentor in the classroom who provides immediate feedback regarding student work.
- The College hires on-site facilitators for three hours per week per student to support students learning. They are in close contact with the College to solve problems.

Design and Delivery

Delivery

The Program is delivered via a combination of print packages, facilitated instruction, and teleconferences. Confederation College's Teacher Assistant, Aboriginal Program was designed for a very specific audience. While the communities in the Treaty 3 area can be reached by car, many students living in Treaty 3 communities do not have colleagues with whom to work. Therefore, some on-site teaching with an instructor and teleconferences are incorporated into the Program.

In order to enroll, students must have access in their communities to a phone, study space, and dedicated study time since this is a full-time teleconferenced program. If a band council cannot supply these basic requirements, students are not admitted to the Program. Placement in band schools is also required so that students can complete their fieldwork requirements.

Students work in the classroom in the mornings and all day on Wednesdays. In the afternoons they participate in teleconferences with the instructor and other students and work on assignments. A list of courses is included in the Appendix.

Students study for three semesters over ten months, taking a total of fifteen courses, which includes one placement per semester. The Program delivery schedule is as follows:

- half of semester 1 is face-to-face (three weeks)
- the second have of semester 1 is distance-delivered (fifteen weeks)
- semester 2 is distance-delivered (eighteen weeks)
- semester 3, which is a theoretical component, is offered face-to-face (three weeks)

The first intake had only eleven participants: one from Sioux Lookout, one from Fort Severn, and nine from Sandy Lake. The first intake commenced with a three-week on-site orientation at Pelican Fall near Sioux Lookout. The orientation was offered by two instructors who had experience teaching in Aboriginal communities. Debbie Ball, Supervisor of Distance Education, also spent one day presenting. The orientation session was particularly gratifying, providing participants with a great deal of hands-on work which could not easily be taught at a distance. The session helped build rapport and participants appreciated the opportunity to join a group of colleagues. Excellent rapport was built among participants and among participants and their instructors since the isolation of the site enhanced team building. The result was that students felt that they were part of a peer group with similar challenges—something bigger than one student working in isolation.

On-Campus Equivalents

Prior to development, the closest program of this type was an on-campus program at Nippissing College in North Bay. However, the North Bay offering had no distance-delivered equivalent. A distance-delivered program was needed to enable people to stay in their communities while gaining training. Confederation College had the expertise in distance education to develop a distance delivered program. Since this Program was tailor-made for northern Aboriginal communities, the Aboriginal Program Management Committee was not concerned with equivalency on campus. In fact, because currently there are too many trained teaching assistants in the Thunder Bay area, the Teacher Assistant, Aboriginal Program is available only at a distance and has never been offered on campus..

Instructional Design

The development team for each course consisted of an instructional designer, a content expert and a computer operator. Six courses were designed in the first eight months, plus a field study guide which would guide participants during the practicum.

Instructional designers had more input than is usual in the development of content, hiring of content experts, and program delivery because the Program was designed for such a specific audience. For example, designers were very involved in identifying content experts. They noted that was difficult to find content experts with northern experience, but added that just because a person is of First Nations ancestry, it does not guarantee that person is well-versed in Indigenous culture or is familiar with the northern experience or northern communities. Finally, in order to find people with appropriate qualifications and cultural experience, some content experts did work at a distance from the College.

Instructional designers did a great deal of research on Indigenous learning styles and community profiles before writing the courses. Some designers travelled to communities to learn about the context in which courses would be delivered (e.g., in Hudson and in Dryden).

The instructional designers worked very closely with the Aboriginal Program Management Committee to ensure appropriateness of all aspects of the program including content, design, and delivery. The Aboriginal Program Management Committee, along with one instructional designer and a teaching assistant advisor devised the course outlines. Then the instructional designer worked with the content experts to flesh out each course. Designers noted that at first the Committee preferred to have only an approval role—they didn't want to be very involved in program development. Ultimately, the person who did a great deal of the curriculum design was a non-Indigenous instructor who had great skill in the content area in general and sensitivity to the group for which the program was designed. This person had worked as a tutor and principal in northern First Nations reserves for many years.

Most of the course materials were written from scratch to accommodate the anticipated reading level of participants and the particular cultural focus of the Program.

A Look at a Course Guide

The writer of this case description had the opportunity to look at one of the course guides used in the Program, NS 140: Educational Programming II. This guide is described below.

NS 140: Educational Programming II, was developed in 1993. The package contains a course guide, article reprints and a videotape. Students participate in teleconferences every two weeks.

The course consists of five units, some divided into subunits. Each unit includes an overview, objectives, checklist of readings, review activities, self-check quiz, and summary. Content is presented in small chunks to facilitate learning. The guide is written in clear, straightforward language.

The unit on teaching ESL is particularly written for Indigenous participants. Indigenous content also appears at the end of units e.g., Native learning styles appears at the end of the unit on learning styles.

Use of icons, colour-coding for assignments, and unit dividers guides learners. The course guide is three-hole punched for binders to facilitate storage. Lots of white space on right-hand margin is available for student notes.

There are no exams, but there are seven assignments and three quizzes which would mean a very fast turn around time to accommodate mailing and marking.

Unit evaluations are included in the course guide and a twelve-page general evaluation is included at the end of the guide.

Interview with Instructional Designers

The writer of this case description had the opportunity to interview the instructional designers who worked on the development of this Program. Their comments are included below.

Instructional designers said that development of this program was problematic because of short timelines. They noted that it takes a great deal of time to include the input of content experts and Aboriginal Program Management Committee readers at a distance.

Designers said that there was one extremely capable instructor who was very experienced in teaching First Nations people, although she was not of Indigenous origin herself. She advised them on students' language levels, student preferences for experiential learning and other learning style issues, and student assessment via assignment rather than anxiety-producing tests.

Designers noted that the typical content expert did not have both the qualification of being Indigenous in culture as well as content expertise. Again, fortunately the instructor mentioned above was able to advise on appropriate content through her sensitivity toward participants. She remained optimistic about the potential of the Program in spite of the difficulties which made its development challenging at times.

Content and Design Challenges

There were a number of content and design issues that designers and content experts encountered. These include the following:

- addressing the issue of language—As previously noted, most people in communities communicate in English rather than their Indigenous languages, and children in some communities enter school language delayed in both languages.
- teaching assistants' classroom responsibilities are great—It is also interesting to note that teacher assistants often end up doing as much (or more) classroom management and individualized teaching as the regular classroom teacher. This content must be addressed in the course packages.
- Program politics
- working with content experts at a distance
- variance of expertise among content experts regarding content and familiarity with participants' culture
- time allocated for Aboriginal Advisory Management Committee to proofread

References

Interviews

The above information is based on interviews in October, 1994 with the following people:

Debbie Ball, Head of Distance Education, Confederation College, Thunder Bay

Diane Koskie, Head of Instructional Design Unit

Publications

Confederation College (nd). Distance Education Presents Part-time programming. Thunder Bay, ON: Confederation College.

Confederation College (1994) Calendar.

Appendix

Courses

NS 100	Classroom Assisting I (classroom delivery)
NS 110	Educational Programming I (classroom delivery)
NS 120	Special Skills I (classroom delivery)
NS 130	Classroom Assisting II
NS 140	Educational Programming II
NS 150	Child Development I
NS 160	Placement I
NS 200	Classroom Assisting III
NS 210	Educational Programming III
NS 220	Child Development II
NS 230	Placement II
NS 300	Classroom Assisting IV (classroom delivery)
NS 310	Educational Programming IV (classroom delivery)
NS 330	Placement III
NS 320	Special Skills II (classroom delivery)

Sault College of Applied Arts and Technology,
Sault Ste. Marie, Ontario

Aboriginal Resource Technician Program (ART)

Sault College of Applied Arts and Technology,

Sault Ste. Marie, Ontario

Aboriginal Resource Technician Program (ART)

Case Study Focus: Student Counselling Support

About Sault College of Applied Arts and Technology

Sault College is located in Sault Ste. Marie, a city of about 85,000 lying at the junction of Lakes Superior, Michigan and Huron. (see Appendix for map of catchment area). The College gained independent status in 1972, having previously been a campus of Sudbury's Cambrian College). The College now services approximately 3500 full-time students, over 400 of whom are of First Nations ancestry.

The College Board of Governors approved the following purpose and values in September, 1992:

Purpose:

> We strive to provide the opportunity for a superior learning experience for people of varied backgrounds and ages in an enriched educational environment fostering student success and academic excellence.
>
> We are committed to the development of practical skills on a broad foundation of knowledge to promote individual and community growth within our unique northern experience."

Values:

> At Sault College, we recognize that students are both the primary purpose of our existence and our essential contribution to the prosperity, vitality, and leadership of our country.
>
> As members of our college community, our purpose will be achieved through our attitudes, decisions, and actions as reflected in the following values:
>
> - respect, trust, fairness—we value each other as persons and treat each other equally;
> - excellence—we strive for excellence in our people and programs and take pride in the celebration of our achievements;
> - open, effective communication—we encourage active and honest sharing of ideas and information, listening carefully and respecting the opinions of others;
> - participation—we promote teamwork and joint decision-making. Cooperation and partnerships guide our worklife."
>
> (1994 Sault College Academic Calendar)

College Services for Aboriginal People

Sault College has extensive experience in programming for Aboriginal people. The Native Education Department on campus has grown considerably since 1990. The newly constructed (1994) 2700 square foot Native Education Centre houses Native faculty, staff and counsellors as well as a circular student lounge that can seat 200. The Native Student Counsellor assists in liaison with band offices for treaty status students and with various other organizations for non-treaty status Indigenous people. In addition, the College Counselling Unit provides academic counselling for those having difficulties with academic studies as well as helping on-campus students locate accommodation.

In addition to the Native Student Counsellor and the Native Student Centre, the Native Education Department provides and/or facilitates the following services:

- Native Student Scholarships and Bursaries;
- Azhiganing Cultural Workshops;
- Ojibwe Language diploma courses;
- summer immersion program;

- Native Student Association—unites College Native students through social, cultural and sports events; provides linkage for Native students with the non-Native community; assists Native students in furthering their education;

- Linkage with Lake State Superior University, Algoma University College, and Bay Mills Community College.

On-campus programs for Aboriginal people include:

- College Entrance Program (Native)
- Native Community Worker Programs
  - Child and Family Worker
  - Addiction Counsellor
- Four Seasons Anishinabe Art program

The School of Sciences and Natural Resources

Sault College's School of Sciences and Natural Resources has a wide variety of course offerings and expertise in both traditional and cooperative programs which make it suitable for offering the Aboriginal Resource Technician (ART) program. Cooperative programs include:

- Forestry Technician
- Fish and Wildlife Technology
- Integrated Resource Management
- Pulp and Paper Engineering
- Environmental Engineering
- Meteorological Engineering
- Water Resources Engineering Technology

Non-cooperative programs include:

- Pulp and Paper making Operator
- Forest Equipment Operator
- Exploration Assistant

Aboriginal Resource Technician Program (ART)

Overview

The Ontario Ministry of Natural Resources (OMNR) tendered to Sault College of Applied Arts and Technology to deliver the Aboriginal Resource Technician Program (ART) using distance education.

Program Rationale
The purpose of the program as stated in the CADE submissions to the Royal Commission on Aboriginal People is:

> ...to provide a technical program using distance education delivery methods in renewable resource management which equips graduates to work in modern renewable resource management organizations, to appreciate traditional and current Aboriginal land management systems, and to integrate the knowledge of Aboriginal land management for the enhancement of modern resource management programs." (Haughey, 1993)

As described in an unpublished Sault College document for the CADE submissions to the Royal Commission on Aboriginal People, the Aboriginal Resource Technician Program is designed to encourage and assist Aboriginal men and women add to their experience in the industry the educational background required to be competitive for full-time positions. An Ontario Ministry of Natural Resources (OMNR) employment equity survey revealed that 2.8% of their staff are Aboriginal, 70% live in Northern Ontario, and 72% do not have the educational qualifications for permanent positions. The study also indicated a lower education level for Aboriginal as compared to non-Aboriginal employees. Education and training was therefore, needed for Aboriginal employees.

The project presented significant challenges because of the necessary laboratory and hands-on fieldwork that was required. The goal was also to cover a wide range of skills in natural resource management, as well forestry laws, ecology and values, and fish and wildlife management. Graduates are expected to be employed in positions in timber, lands, fire and as research technicians, insect and disease survey rangers, and may have technical responsibilities in parks, fish and wildlife monitoring. Graduates will also be in demand for the management of First Nations lands.

Curriculum

It was decided to develop a full-time distance-delivered program, based on the existing on-campus two-year Forestry Technician program. The distance version consists of 31 courses offered over three years. Courses are taken at a rate of eight to eleven a year. (See Appendix for schedule of ART distance education course offerings.)

In 1992, Fish & Wildlife, Outdoor Recreation, and a broader natural resources focus was added to ART. At the same time, the name was changed from the Native Resources Technician Program to the Aboriginal Resource Technician Program (ART).

Delivery

Distance-delivery via print packages and teleconference is combined with face-to-face sessions and fieldwork to bridge theory and practice. Sault College faculty deliver the academic content teleconferences. Practical field components are delivered by OMNR employees. Occasional on-campus sessions are also held.

Entry Requirements

Applicants are usually seasonal employees who are selected and supported through sponsorship by their employer. Selection is based on work record, academic capability, employer support and an interview. Final acceptance rests with Sault College.

Laddering to Higher Awards

The program is laddered to allow entry graduates who wish to continue their studies in Sault College's regular third year Integrated Resource Management or Fish and Wildlife programs. Transfer of credit to Lakehead University's Forestry Degree Program is also available.

Clients and Participant Retention

The program was first offered in the fall of 1989. OMNR identified forty participants ranging in age from twenty to fifty in twenty remote areas. About 25 had reasonable academic background and the other fifteen had extensive forestry experience.

Of the original forty participants, twelve have graduated from ART and ten are close to completion (as of Fall, 1994). Most graduates of the first intake are employed in their field and two have continued at Sault College for further study.

The 1991 enrollment had 49 students, 27 of whom were from a new intake and 22 of whom were continuing in the third and final year of the first intake. The first graduation was in Spring, 1993 with nine participants graduating.

New intakes occur every two years. Completion statistics are as follows:

- 1989 (first intake)—40 students
- 1991 (second intake)—27 students, graduation will be in April, 1994

- 1992—(year three)—17 students registered in year 2
- 1993—(third intake)—38 students in new intake, 15 students in year 3; 9 graduates from 1989 intake
- 1994—(year five)—13 students will be eligible for graduation

According to the Native Outreach Support Officer, thirty to forty participants per intake would be optimum due to the normal attrition rate. She noted that the attrition rate was higher in the first intake because of lack of supports, frustration with the delivery and administrative system, turn around time on assignments which are a large part of student assessment, difficulty locating instructors, and other challenges associated with any new program. These challenges have largely been solved and the attrition rate in the second intake has dropped considerably.

Community Involvement

The Aboriginal Resource Technician (ART) program is a joint venture of the Ontario Ministry of Natural Resources (OMNR), Sault College and segments of the Aboriginal Community.

In the very early stages of program development, an Aboriginal Advisory Committee (AAC) was struck with appointed representatives from Aboriginal organizations across Ontario, Sault College personnel, natural resource graduates, and representatives of other relevant agencies. AAC's role was to advise on areas of the program including Aboriginal participation, program impacts, content issues, and expected outcomes and/or spin-offs. However, the original AAC were political representatives with little expertise in the topic area of the program.

Today, representatives to the Advisory Committee are well-versed in the field of natural resources as well as the needs of trainees and Aboriginal communities. Of the current AAC, all but one of the members is Aboriginal. Meetings of the AAC by teleconference facilitate the geographic spread of the members. However, although the ART program is largely delivered via teleconference, AAC members have found the technology inadequate and prefer to meet face-to-face. Meetings consistently take longer than anticipated since members have individual interests and agendas and need time to fully express these and ensure that they have been heard.

One of the developmental difficulties of the Program was insufficient time to carry out the amount of consultation required to do thorough consultations with Indigenous groups.

Program funding for development and student support was from a number of sources including the Northern Distance Education Fund, the Ontario Ministry of Natural Resources, the federal Employment Insurance Commission, and Parks Canada. (See in Appendix the ART Learning Circle which describes the relationship between the various agencies and people involved in the program.)

The program has resulted in a large number of partnerships including the following:

- educational institutions—Sault College
- Ontario government: Ministries of: Natural Resources, Community and Social Services, Northern Development and Mines, Ministry of Skills Development

- Federal government: Indian and Northern Affairs, Parks Canada, The Canada Employment Insurance Commission

- Native organizations and agencies: Ontario Native Affairs Directorate, several Aboriginal community organizations

Program Faculty, Staff and Students Supports

Following are some of the key people who ensure that the Program operates as planned:

- Native Initiatives Coordinator, OMNR—coordinates the program within OMNR, ensuring appropriate participation in the program by OMNR staff, particularly the Training Coordinator and On-Site Trainers; provides liaison between OMNR and trainees, and between OMNR and Aboriginal communities; prepares of progress reports; and plans for future phases of the Program.

- Training Coordinators—selected by sponsoring employers, are knowledgeable in the field and have sincere interest in assisting trainees complete the Program. They meet participants to review formal training and provide tutoring assistance, or arrange for other knowledgeable staff members to tutor.

- On-Site Trainers—selected by the training coordinator, these are usually fellow employees of the trainee who are skilled in specific aspects of program focus. They provide participants with practical skills training, and evaluate and report on participants' ability to perform practical skills for each unit.

- Program Coordinator, Sault College—assists faculty with course development, coordinates additional resources and special events as required, provides liaison between the Support Services Officer, faculty and Training Coordinators, participates in student orientation, arranges scheduling of tests and assignments, oversees the arrangement of on-campus sessions.

- Faculty, Sault College—develop and deliver formal courses in their fields of expertise, including the preparation of on-line sessions, receiving trainee inquiries during the term by phone, setting and grading assignments and tests.

- Support Services Officer, Sault College—provides coordination of the field components with the theoretical components of the program, ensures timely preparation and distribution of resource materials (audio visual aids, specimen collections, etc.), receives student assignments and sees that they are distributed to instructors for grading, returns assignments.

- Native Outreach Support Officer, Sault College—organizes many aspects of on-campus sessions (labs, orientation, social events), travels to visit participants and Training Coordinators at least twice yearly or as needed, provides counselling and motivation, ensures students have a support network in the community, monitors students progress, and markets the program (see additional information in the Student Support section of this case description). This position is funded by the Native Strategies Program.

section of this case description). This position is funded by the Native Strategies Program.

- Native Counsellors, Sault College—work with students of Aboriginal ancestry within the College and for this program, act as resource persons to community counsellor/education advisors in students' communities; helps ensure students have a support network in communities.
- Distance Education Office, Sault College—now called Curriculum Development and Instructional Design, this department sets up the course development team consisting of a faculty subject matter expert and an instructional designer, support secretary, and, if necessary, graphics artist.
- Contact North—has the capability of linking 42 access sites across Northern Ontario. 38 of these sites are electronically equipped for teleconferencing. Contact North Site Coordinators are available to help with equipment operation and make telephone links.
- Community Advisors—provide local counselling and support. These may be elders and/or others interested in the participants' well-being and success.
- Native Education Department—helps secure funding for the program; liaises with the community as well as provincial and national forestry organizations

Language and Culture

The Program is offered entirely in English, and participants must pass an English proficiency test to be admitted. They may be advised to successfully complete preparatory courses in English before registering. Early modules in ART help participants overcome deficiencies they may have in English (or in Mathematics).

In 1992 the AAC and Sault College worked intensively to improve ART courses by including an Aboriginal cultural and historical component related to natural resources. The courses which include the greatest amount of First Nations content are natural Resources Law and Aboriginal Land Management. For example, in Aboriginal Land Management, the Ojibwe creation story is presented. Those who are not Ojibwe are encouraged to talk to people in their communities to discover their own cultural perspective. The instructor for this course plans to take participants to the bush with elders who can cover traditional aspects of Lands Management. Similarly, in the Technical Writing course, participants are encouraged to write on issues of local concern.

Decentralization and On-Campus Equivalents

Because the employees in need of this program were located in remote areas over a wide geographical area, traditional classroom delivery was not feasible for ART. The College already had an on-campus program in the field which could be adapted for the intended remote participants. For this reason and because of Sault College's geographical location in the heart of the Great Lakes mixed forest with access to the boreal forest to the North, the Ministry awarded contract to the College to develop and deliver a suitable program via distance education. However, a development timeline of considerably less that one year was possible because of the time of funding and contracted first offering in Fall, 1989.

90% of the program is carried out in local communities to enable participants to carry on with employment, family and community responsibilities as well as ensure that they have their normal support network.

There is concern that once trained, participants will leave their communities to accept better opportunities. It is believed that participants who do stay in local communities after graduation may have problems of community acceptance because of their higher level of education. However, there is less chance of brain drain from the community if participants remain there during their training.

Entry Requirements and Financial Support

OMNR District Managers recommended the participants for the initial intake in 1989. Potential participants completed application forms and resumes which were sent to OMNR for review and then forwarded to the College for a second review. Participants who met the following criteria were admitted:

- Ontario Secondary School Diploma (Grade 12) with Grade 12 English and Grade 11 Technical Mathematics or mature admission (requires resume and demonstration of ability); special consideration was given to those with previous work history in natural resources
- successful completion of pretests in Mathematics and English
- interest, motivation, and supervisor's recommendation
- mature student status (at least 19 years of age)
- seasonal or permanent OMNR employees
- access to professional support and equipment including the following:
  - part of an organization staffed with professional foresters/biologists or qualified technicians willing to assist and train the participant in the practical skills component of the Program
  - willingness of sponsoring employer to hire the student during the summer in some aspect of natural resources or find an employer who will do this
  - willingness of participant, employer or another sponsoring agency such as the Band Council to cover trainee costs of tuition, books, materials and resources, costs of on-campus sessions

Sources of funding for trainees include the following:

- OSAP (Ontario Student Assistance Program)
- support from First Nations education funds distributed through band councils
- Canada Employment funds

- OMNR and resource industry employers

The establishment of a $25,000 scholarship fund for Aboriginal Students was initiated at the College by OMNR. Interest from the fund will allow for more scholarships to be awarded to second year First Nations students enrolled in ART.

In later intakes, the entry requirements listed above also apply in addition to personal interviews to further ensure participant motivation and suitability for this type of study. Participants in later intakes are usually selected by their employers who base selection on their work record and academic capabilities.

Participant Support

Participant Retention Strategies

In addition to the counsellors and Native Outreach Support Officer (listed above and in more detail below), the College has included a number of participant retention strategies as follows:

- redesign of curriculum to overcome difficulties of distance education and to address the sometimes weak academic backgrounds of trainees through first year developmental components in English and Mathematics for all trainees
- appropriate approach to Program delivery:
  - multi-mode delivery including teleconferencing, telegraphics, practical on-site field training, on-campus sessions
  - twice weekly practical field training enhanced by on-site field experience with a supervisor
  - on-campus sessions including an orientation (see details below), laboratory sessions, computer training, field training for short periods of time enabling northern trainees to experience a more southern environment and all trainees to meet and work with each other and their faculty
  - 90% delivery in home community allowing participants to continue work, community, and family responsibilities, and remain in culturally familiar setting
- print packages for each course developed by faculty content experts and instructional designers
- incorporation of traditional Aboriginal knowledge based on the informed input of Advisory Committee members on participants' and community's needs and appropriate cultural content
- development of a Who's Who booklet with photos to introduce trainees to program staff
- related summer employment through trainees' work sponsor or Indigenous organization

- flexible time frames for the return of assignments and writing of tests
- Training Coordinators who monitor participant progress, provide or arrange for tutoring as required, and student support within local communities; opportunity to change Training Coordinators if the relationship with the participant is not working
- Native Outreach Support Officer to monitor participant progress, and work with and encourage trainees and Training Coordinators
- toll-free phone and fax numbers for participants to contact instructors and send assignments, etc.
- access to education and social counsellors in local communities
- access to an on-campus Native Counsellor when participants are on campus or by phone when they are studying at home
- social activities for trainees during on-campus sessions
- opportunities for confidential participant feedback regarding on the Program and the courses to the Native Outreach Support Officer and instructors

Other reasons cited for the program's success are the enthusiasm and sense of humour of participants themselves, support of local communities, and the commitment of the many individuals who have worked together to initiate ART and ensure its ongoing success.

A Profile of the Native Outreach Support Officer

The writer of this case description had the opportunity to interview ART's Native Outreach Support Officer. Information from that interview follows. Unfortunately, the Native Support Service Officer was not available for an interview.

The Native Outreach Support Officer for the ART Program is currently a woman in her 30s. She is from an Indigenous community and has graduated from a Native Education Training Program in which counselling is a major component. She has two children, aged 17 and 19, so has the background and maturity to understand adult learners and their contexts yet the youthfulness necessary for the energy and commitment that the job involves. She also understands the College system and its approach to education.

The Native Outreach Support Officer shares an office with the Native Support Service Officer who is responsible for program administration such as sending and receiving assignments, and distributing assignments to instructors. According to the Native Outreach Support Officer, it makes sense to share offices since they share student files. By working in close proximity, they are able to help each other and share program and trainee concerns.

She says that a sense of humour balanced with a sensible approach is crucial in dealing with the trainees and daily potential stresses of her position. An open-door policy is similarly important. She also says that an ability to be flexible regarding her job description helps; she is willing to share responsibilities and help others at busy times knowing that the favour will be returned. She is willing, as much as possible, to help students in areas beyond her job description, for example with administrative problems.

The Native Outreach Support Officer has an excellent rapport with participants and often receives phone calls from them. Calls range from social calls, to calls regarding missing materials, to those regarding personal counselling. She says that many of her cues that a trainee needs counselling come from being alert to the communications with her and with others in the College. For example, one student's comments on an assignment prompted her to call and offer assistance.

Some trainees may prefer to speak to her instead of the local counsellor. She travels often to visit program participants to ensure continued motivation, and to field questions and problems. Some of these visits are scheduled, but she will also go out in case of emergency. For example, if a trainee needs personal support, she will involve the local counsellor and contact all involved to ensure that the trainee has immediate and thorough support. Then, as soon as possible, she will go to the trainee to offer additional assistance.

When counselling participants, she says that the ability to listen is crucial—it is essential to hear and feel their concerns. Also important, is an understanding of yourself, "You have to keep your own basket clean," she says and added, "if you can't work through your own problems, it is unlikely that you will be able to assist others."

Design and Delivery

Instructional Design

The College's Department of Curriculum Design and Instructional Development reports directly to the College's Vice-President Academic. The Department houses a Prior Learning Assessment (PLA) Officer who was hired in September, 1994 to implement Ontario's new policy for PLA through challenge exams, portfolios and other means to allow students credit if appropriate. PLA is also part of ART.

The Department had two designers working on the development of this Program. One had a strong background in computers and the other a background in early childhood education. The Advisory Committee at that time ensured appropriate Aboriginal content.

The current instructional designer thinks that is essential for instructional designers be given time to educate themselves on designing programs for specific cultural groups. This type of expertise is not accomplished quickly, but evolves over time. One thing that helped her was attendance at a Contact North conference in the early 1990s which included much First Nations input.

Program materials were designed to be culturally relevant wherever possible as well as cover essential content. In order accomplish this, input was solicited from resource people such as Aboriginal advisors and organizations. When possible, examples of culturally relevant issues were used to demonstrate points within courses. In addition, trainees were encouraged to complete assignments and projects on topics relevant to them.

Few of the course packages have a textbook because there are few texts written with a specifically Aboriginal focus to resource management. One general textbook is used for three of the courses. Another, entitled *Wisdom of the Elders* by David Suzuki and Peter Knudtson is also used.

ART distance education materials are being used to a certain extent on campus. However, the on-campus version is not designed for Aboriginal participants, so not all parts of the print packages are relevant. It is believed that as ART courses become more First Nations-specific, distance education packages will become less relevant for on-campus use.

Delivery

A combination of face-to-face and distance-delivery was devised to make this a cooperative program combining theory and practical experience. Sault College faculty deliver the academic content from a distance on Tuesdays, Wednesdays, and Thursdays (from 9:00 to 3:00) utilizing print packages developed at the College, and the teleconference and telewriter technology of Contact North. Faculty also evaluate student assignments and assign grades. The practical field components, delivered on Mondays and Fridays by skilled OMNR employees, to complement distance-delivered theory. In addition, participants are required to come on-campus for face-to-face sessions four or five times over the three years of the program.

Students learn theoretical content using a study guide and/or textbook and specimens, as required, for each course. Trainees also participate in teleconferences with the instructor and peers via teleconferences during week-day scheduled sessions at Contact North or First Nations* site. Technologies such as fax, telewriters, videotapes, audiotapes, and microcomputers are utilized as required.

Participants proceed through the program in cohort groups. There is a new intake of learners every two years. Participants commit about forty hours weekly to their studies, which includes eight to ten hours of scheduled teleconferencing, home study, and two days weekly of work placement with a sponsoring employee. Classes are offered between early October and the end of April. During the remainder of the year, trainees return to their seasonal employment for the summer.

Instructors

Instructors are primarily from related College programs (for example the cooperative programs described previously). While instructors have taken courses in adult education, they do not necessarily have experience in First Nations communities or teaching First Nations students although a large number of participants in the on-campus equivalent program are Indigenous (ten in 1994). Instructors visit employers involved in the cooperative programs and may arrange to visit trainees in ART when they travel to these locations. Participants are enthusiastic about visits by instructors to their communities and workplaces.

While the instructors are College-based, other field and support personnel are from employing agencies or local communities. The Native Outreach Support Officer, while based at the College, is from a Native community on Manitoulin Island where many of the participants are located and travels out the communities to give support on a regular basis.

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*Golden Lake is an example of an independent First Nations site. First Nations sites have their own equipment and are not associated with Contact North.

On Campus Sessions

ART includes the following on-campus sessions:

- Year One:
  - five-day on-campus orientation during the first week of the program
  - one week session during March break which includes laboratories, field trips, and hands-on skills-based classes
- Year Two:
  - ten-day session during the March break which includes the above and a week-end intensive field work session
- Year Three:
  - five-day session during the March break which includes laboratories and hands-on skill-based classes;
  - Graduation ceremonies at the end of the program which includes a feast, photographs, convocation ceremony, and dance social with others in the College.

Orientation Details

A one-week on-campus orientation during the first week of the program provides participants with information and support. Material is sent to trainees well in advance of this session. Trainees are housed in a hotel close to campus. Because many of the students are unfamiliar with the city, Training Coordinators accompany them to the session. The Coordinator is often the person who recommended that the student take the program.

The orientation opens with a feast and social event. Other activities include a College tour, meetings with counsellors, instructors, administrators and delivery personnel at the College, distribution of timetables, student handbook, course materials, and photographs of colleagues. Instructors present the first session of first year classes face-to-face. The Native Outreach Support Officer reviews the student handbook with trainees, discusses time management, study skills, support services, and gives a "pep talk" on commitment.

A crucial part of on-campus sessions according to the Native Outreach Support Officer are the nightly social activities.

Observations at a Contact North Receiving Site

The writer of this case description had the opportunity to sit in on a third-year biology class, which is part of the ART Program, at the Wikwemikong Contact North site on Manitoulin Island. Observations are described below.

The course was offered by teleconference and the instructor made use of the telewriter. Three students were in attendance with their course packages, textbook, and note taking material.

Presentation was lecture-based consisting of a review of the material that participants were to have read.

The instructor's writing on the monitor difficult to read, but this was not a crucial factor since the students had the information in their print materials. I also found it difficult to listen to lecture coming over speakers, partly because of imperfect voice quality and some sound interference. Trainees seem to strain to listen at times. It seemed that it would be difficult for a student to break in to ask a question. In fact, one student wrote a question on the telewriter in order to be "heard" by the instructor.

Participants at the site would consult with each other rather than call in if they needed clarification. They obviously had formed rapport and a good study relationship with each other that enhanced their learning experience. They seemed to have well-developed study habits.

There was some confusion because some students had not received the laminated diagrams sent by the instructor.

The trainee interviewed during the break said that he preferred a combination of print plus teleconference over strictly independent study. He said that the group provided him with additional content and personal support that he would not have if studying on his own. For example, he said that participants at other sites often asked questions of clarification that he hadn't thought of asking himself.

The Contact North Site Coordinator noted the low attrition rate from this Program. He said that a key to good teleconferencing is an instructor who knows how to use the system to enhance interactivity. He noted that when students are in small groups they seem to have less difficulty than when they are studying alone.

Evaluation and Feedback

Evaluation and feedback during the pilot phase was initiated early. Teleconferences were set up among Contact North Site Coordinators, College staff, and students every two weeks to share information related to problems and concerns and to discuss appropriate solutions relating to program administration.

In June, 1990, a survey was distributed to those involved in ART in order to gain further feedback. This survey consisted of program strengths, challenges, and areas for improvement.

A program review was conducted during 1992 and completed in May, 1993. Sault College routinely conducts this type of review on all of its programs. The College worked closely with the Aboriginal Advisory Committee to improve the curriculum. The result was the inclusion of an Aboriginal cultural and historical component especially as it relates to natural resources. Also, Fish & Wildlife and Outdoor Recreation have been added to broaden the program.

Courses are evaluated annually by the participants enrolled in them. Courses in ART are reviewed and revised every two years, before a new intake of trainees.

Issues and the Key to Success

Issues related to ART are as follows:

- Distance education—ART faculty acceptance of distance education as a viable way of presenting course content. Some faculty are concerned that distance education will replace them in their jobs.

- Teleconferencing—The "disembodied voice" on teleconference may prevent trainees from asking questions. It was noted that younger participants are more receptive to new technologies than older ones. Additional orientation to the teleconference management is necessary to ensure that one person does not monopolize and so that the conferences become as interactive as possible. There is concern that the teleconferencing/telewriter system has so few visual cues.

- Availability of Contact North—The CADE submissions to the Royal Commission on Aboriginal People pointed to the inavailability of the Contact North network for annual intake of participants. For this reasons, new trainees are admitted only every two years.

- Finances—high costs of course development such as writing study guides and preparation of audio visual material, sending and receiving materials and assignments to and from sites, and including more staff and faculty with Aboriginal backgrounds is a concern.

According to the Native Outreach Support Officer, the key to the success of a program of this kind is the involvement from the start of the Indigenous community. It is also important to become familiar with Aboriginal learning styles. She noted, for example the oral tradition and use of modelling in traditional Indigenous education. "We like to learn by watching, and then try things out ourselves when we are sure that we know how (to do a task). That's why residential schools were so devastating to children and parents—kids couldn't watch and learn from their parents' example and parents were upset that their kids couldn't learn from them." The idea of modelling would be difficult to include without the cooperative component of ART. This may be one reason why the program is proving to be so successful.

References

Interviews

The above information is based on interviews in October, 1994 with the following people:

Harold Cooper, Program Coordinator, Sault College
Cora Hennell, Instructional Designer, Sault College
Jeaneatte Ense, Native Outreach Support Officer, Sault College
Peggy Smith, Senior Advisor, National Aboriginal Forestry Association
Gerard Peltier, Contact North Site Coordinator, Wikwemekong

Publications

Haughey, Margaret (1993) "Some Programs for Northern and Native Communities Offered at a Distance." Presentation to the Royal Commission on Aboriginal Peoples. Canadian Association for Distance Education.

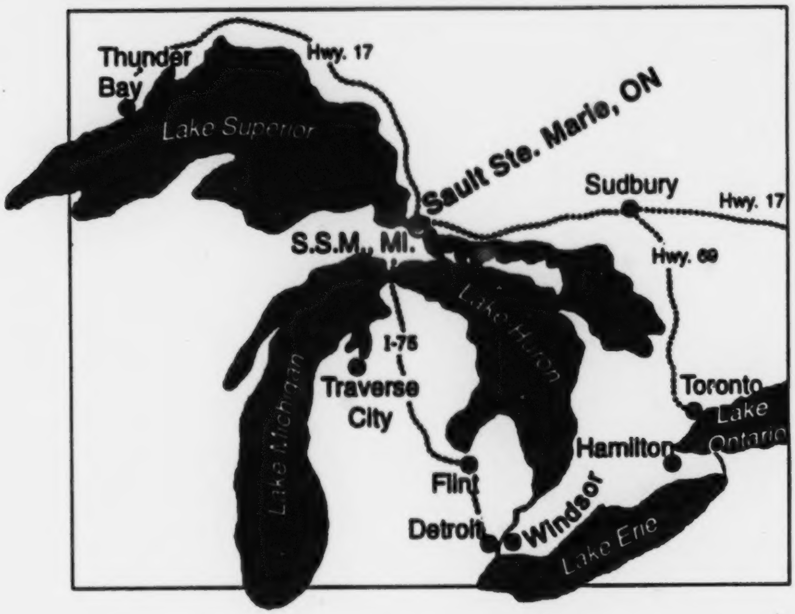
Hennell, Cora (1993). Aboriginal Resource Technicial Program Case Study (unpublished submission to the Royal Commission on Aboriginal People, 1993). Sault Ste. Marie, ON: Sault College of Applied Arts and Technology.

Sault College (nd) Aboriginal Resource Technician Program (brochure). Sault Ste. Marie, ON: Sault College of Applied Arts and Technology.

Sault College (1994) Academic Calendar. Sault Ste. Marie, ON: Sault College of Applied Arts and Technology.

Appendices

WHERE WE ARE...



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Schedule of Distance Education
Course Offerings
Aboriginal Resource Technician Program

Year One

Course Number	Course Name
ENG120-3	Communication Skills
FORXXX-2	Introduction to Natural Resources
FOR102-3	Descriptive Dendrology I
FOR107-3	Descriptive Dendrology II
FOR115-3	Mapping
FOR119-4	Forest Mensuration I
MTH113-4	Technical Mathematics
SCI115-3	Environmental Science

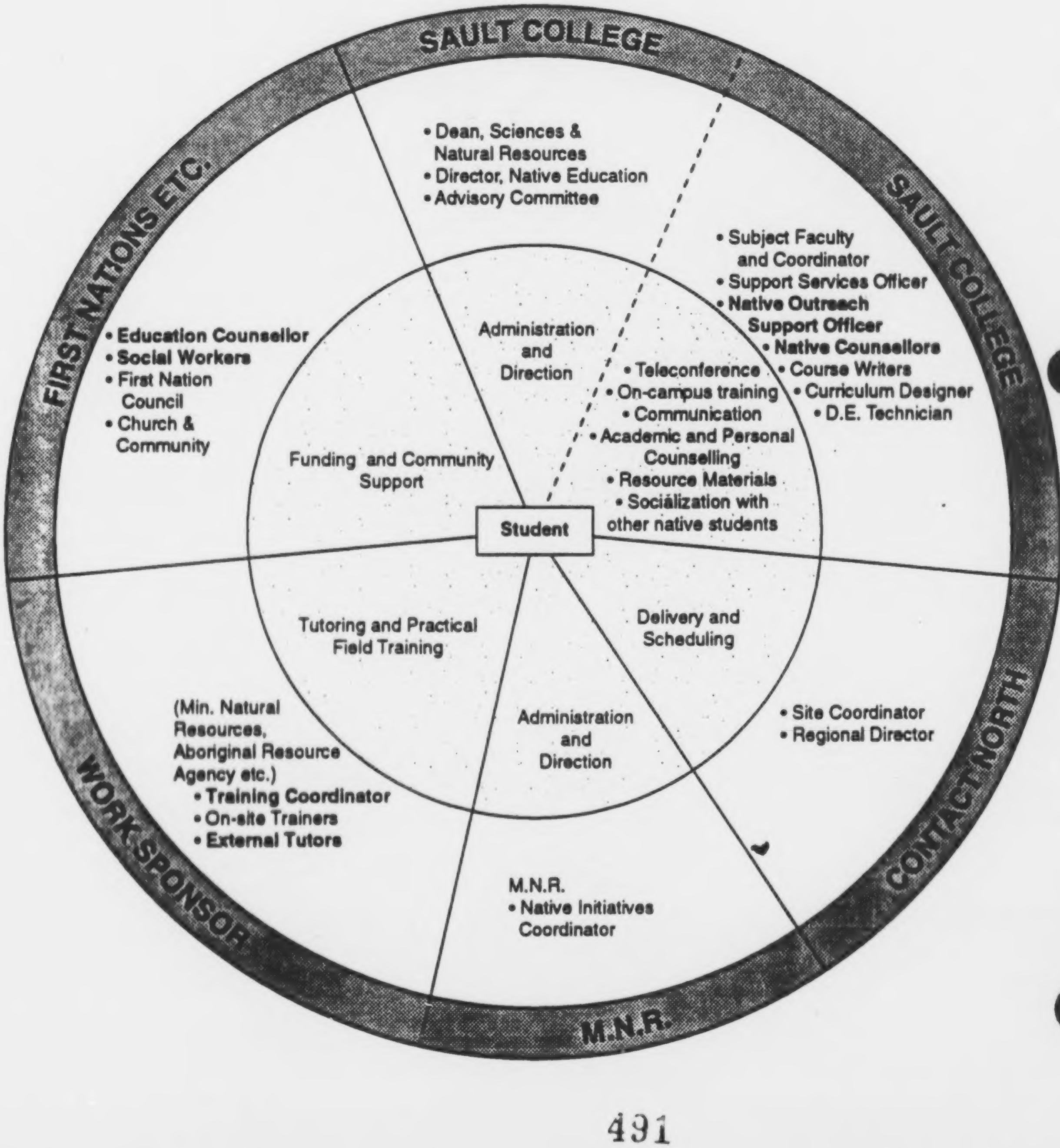
Year Two

Course Number	Course Name
BIO114-3	Biology/Ecology
BIO126-3	Forest Biology
EDP130-2	Computer Concepts and Application
ENGXXX-3	Technical Reporting
FOR104-4	Photogrammetry
FORXXX -3	Entomology & Pathology
FORXXX-3	Environmental Studies I
FORXXX-4	Intro. to Wildlife
FOR200-4	Silviculture
MTH126-4	Technical Mathematics
NSAXXX-4	Aboriginal Land Management
NSAXXX-4	Natural Resources Law

Year Three

Course Number	Course Name
BUS223-2	Human Relations
ENG305-3	Reading & Writing for the Out-Of-Doors
FOR219-3	Forest Soils
FOR222-4	Watershed Management
FORXXX-2	Fall Camp
FORXXX-4	Forest Renewal
FORXXX-4	Integrated Resource Management
FORXXX-3	Intro. to Fisheries
FORXXX-3	Parks & Recreation Areas Management
FORXXX-3	Resource Sampling
MTH255-4	Introductory Statistics

Aboriginal Resource Technician Program Learning Circle



Ontario

Contact North

Contact North

"Contact North is a distance education network that provides local access to secondary and post-secondary courses throughout Northern Ontario." (Contact North, 1994). Funded by the Ontario government, the program is "...designed to remove barriers to learning and enhance opportunities for education and training at all levels." (Contact North, nd). The area served by Contact North is 88% of the geographical area of Ontario.

Contact North uses interactive technologies such as telephone audioconference, audiographics (telewriters), electronic blackboards, computers, fax, one-way video/two-way audio, and two-way audio/video technology (now in experimental phase). The network is constantly experimenting with new technologies that will enhance access especially as class size grows. Examples of some of these areas are: two way audio/video technology; integration of terrestrial and satellite technologies; and SMART-boards. Contact North does not offer its own courses, but is a "neutral communications highway" (Contact North, nd) facilitating delivery in the North using the above mentioned technologies.

Contact North has regional coordinating centres, one in the Northeast at Sudbury and one in the Northwest at Thunder Bay. The service delivers to over 200 sites, some of which are fully serviced sites (having site coordinators and regular office hours) and some of which are partially serviced (see appendix for list of sites). Contact North delivers post-secondary courses in both French and English from over fifteen educational institutions (see appendix for list of educational institutions). Contact North helps these institutions in advertising their courses and programs, providing institutions with a local presence (Contact North, nd). The network also is available for use by non-profit organizations, such as the Addiction Research Foundation and others, in their educational programming.

Classrooms are provided rent-free by communities hosting a Contact North site. Site facilitators provide technical support and information about the courses, programs and institutions that are part of the network. Partially serviced sites may become fully serviced sites and vice versa depending upon demand in any given year. In addition to official Contact North sites, a number of Indian bands have purchased their own equipment to enable them to receive courses delivered through Contact North. Contact North is available to service equipment.

Contact North has a Native Liaison Coordinator in its Thunder Bay location and a Field Laiason Officer who help communities establish sites. Contact North has also recently set up a North Native Advisory Committee.

Contact North is particularly "...committed to improving access and to meeting the ongoing and emerging educational and training needs of remote communities in Northern Ontario, and of Francophone and Native peoples." (Contact North, nd). Contact North can use switch 56 phone lines, satellite, cable (whichever works best) to provide programming to even the most remote areas.

Contact North publishes support materials for learners and facilitators such as: "Learner Guide"; Is Distance Education for Me?; "Audioteleconferencing Protocols for Teaching at a Distance"; "Audiographic Protocols"; and "Suggested Telewriter Applications" to help users make the most of the various systems that are available. It is interesting to note that "Your Distance Education Network" is written in syllabics as well as in French and English. Orientation and training sessions are available for users.

References

Contact North (1994) Fall 1994 List of Courses.

Contact North (nd) "Your Distance Education Network" (brochure)

Davis, Lynne (1994) "Electronic Classrooms, Electronic Highways: A Study of Aboriginal Distance Education in Canada, " A Presentation for the Canadian Association for Distance Education, May 14.

Interview with Lynn Lamontagne, Secondary School Liaison Officer, Contact North

Distance [illegible]
Liste [illegible]

Addiction Research Foundation/ Fondation de la recherche sur la toxicomanie
Murray Richmond
1-416-595-6020

Cambrian College
George Tompkins
1-800-461-7145
1-705-566-8101

Collège Cambrian
Daniel Gingras
1-800-461-7145
1-705-566-8101

La Cité collégiale
Geneviève Lecordier
1-800-267-2483
1-613-786-2825

Collège Canadore College
Joel Johnson
1-705-474-7600

Confederation College
Debbie Ball
1-800-563-9435
1-807-475-6346

Collège George Brown College
Réjeanne Dupuis
1-800-265-2002
1-416-867-2435

Collège Niagara College
Anne Audet-Giroux
1-416-735-2211

Collège Northern College
Yollande Lawson (South Porcupine)
1-800-461-2167
1-705-235-3211

Sault College
Bert Simpson
1-705-759-6774

Nipissing University
Deborah McCaig
1-800-461-1673
1-705-474-3450

Université Laurentienne/ Laurentian University
Yves Tassé
1-800-461-4030
1-705-673-6569

The Ontario Institute for Studies in Education
Lynn Romero
1-416-923-6641 Ext/2724

L'Institut d'études pédagogiques de l'Ontario
Diane Gérin-Lajoie
1-416-923-6641 Poste 2321

Université d'Ottawa/ Ottawa University
Don McDonell
lun. à ven. - 9h00 à 10h00
1-800-267-1290
1-613-564-3468

Université York University
Grant Macdonald
1-416-736-5226

Collège universitaire Glendon
Jean-Claude Jaubert
1-416-487-6727

Université St. Paul University
David Perrin
1-613-236-1393

Northeast Community Access Sites / Centres d'accès communautaires du Nord-est

CHAPLEAU
École secondaire Chapleau High School
Lynn Barty
705-864-1410

COCHRANE
École secondaire Cochrane High School
Suzette Lévesque
705-272-3444

ELLIOT LAKE
Villa Française des Jeunes
Pâquerette Cameron
705-461-7936

ESPANOLA
Espanola High School
Fran Herranen
705-869-3507

HAILEYBURY (NEW LISKEARD)
Collège Northern College
Claudie Herbet
705-672-2183

HEARST
École secondaire Hearst High School
Claire Veilleux
705-372-1717

HORNEPAYNE
274 rue Front Street
Laurie Chaput
807-868-2688

IROQUOIS FALLS
École secondaire Iroquois Falls Secondary School
Fernande Bélanger
705-258-3893

KAPUSKASING
Collège Northern College
Luc Paquette
705-335-2727

KIRKLAND LAKE
Collège Northern College
Donald Dumas
705-567-5505

MATACHEWAN
Matachewan Public School
Anne Commando-Dubé
705-565-2550

MATTAWA
F.J. McElligott Secondary School
Pauline Lafrenière
705-744-5689

MOOSONEE
James Bay Educational Centre
Bill Wapachee
705-336-2667

NOELVILLE
École secondaire Rivière des Français
Françoise Racine
705-898-2504

NORTH BAY
Collège Canadore College
Richard Vasseur
705-474-7226

PARRY SOUND
Georgian College Campus
Jocelyn Shipman
705-746-1531

SAULT STE-MARIE
École secondaire Notre-Dame-des-Grands-Lacs
Anita Nevitt
705-942-3425

STURGEON FALLS
Collège Canadore College
Pierette Fillon
705-753-0820

SUDBURY
634, avenue Notre-Dame Avenue
705-671-2710

TIMMINS
Roland Michener Secondary School
Lynne Belonoha
705-235-5877

WAWA
Michipicoten High School
Jean Desgagné
705-856-7451

WEST BAY (ILE MANITOULIN ISLAND)
Manitoulin Secondary School
Gérald Taillefer
705-377-5122

WIKWEMIKONG
Wikwemikong Board of Education
Gerard Peltier
705-859-2185

Northwest Community Access Sites / Centres d'accès communautaires du Nord-ouest

ARMSTRONG
Armstrong Public School
Cathy Morgan
807-583-2595

ATIKOKAN
Confederation College
Joanne Bailey
807-597-6110

DRYDEN
Confederation College
Julie Dallaire
807-223-2993

FORT FRANCES
Confederation College
Emily Watson
807-274-3988

GERALDTON
Confederation College
Nicole LeCompte-Daigle
807-854-0542

IGNACE
312 rue Pine Street, Annex
Miriam Bishop
807-934-6494

KENORA
Confederation College
Christine Blackburn
807-468-5503

LONGLAC
Tourist Information
Centre/Centre d'information
touristique
Marlene Heroux
807-876-4888

MANITOUWADGE
Manitouwadge High School
Denise Gould
807-826-3327

MARATHON
Confederation College
Rose Kerr
807-229-2790

NAKINA
St. Brigid Separate School
Debbie Redgrift
807-329-5949

NIPIGON
Tourist Information Centre
Joan Hardy
807-887-3320

RED LAKE
District Life Long Learning Ctr
Anne Toft
807-727-3591

SANDY LAKE FIRST NATION
Gabbius Goodman Memorial
Learning Centre
807-744-1030

SEINE RIVER FIRST NATION
Adult Learning Centre
Ted Menson
807-599-2870

SIOUX LOOKOUT
Queen Elizabeth District H.S.
Mary Maskerine
807-737-1810

TERRACE BAY
Lake Superior High School
Sheila Kehres
807-825-9160

THUNDER BAY
1139, place Alloy Drive,
Suite 104
807-344-1616

WHITE RIVER
610 rue Elgin St.
Margaret McMillan
807-822-2829

Regional [illegible]

IN THE NORTHEAST/AU NORD-EST:

Contact North / Contact Nord
634, avenue Notre-Dame Avenue
Sudbury, Ontario P3C 5L2

Tel./ Téléphone(705) 671-2710
Fax / Télécopieur (705) 671-2736

IN THE NORTHWEST/AU NORD-OUEST:

Contact North / Contact Nord
1139, place Alloy Drive, Suite
104
Thunder Bay, Ontario P7B 6M8

Tel./ Téléphone (807) 344-1616
Fax / Télécopieur (807) 344-2390

OR CALL /
OU COMPOSEZ
1-800-561-2222

BEST COPY AVAILABLE

The Maori People of New Zealand

The Maori People of New Zealand

This very brief overview of the history, culture, and current political, educational and social situation of the Maori people of New Zealand today is intended to provide readers with a context for reading the case descriptions which are the focus of this research. This section of the study is far from complete and is a brief introduction only. It is suggested that those who want to gain a deeper knowledge read Ranginui Walker's book, *Ka Whawhai Tonu Matou/Struggle Without End.*

History

History Before Colonization

The original inhabitants of New Zealand were of Polynesian descent and arrived over a thousand years ago. Maori accounts report that the first arrivals were from the Polynesian island of Hawaiki (not related to Hawaii) led by Kupe in the year 950 A.D. Kupe saw a long white cloud hanging over a huge land mass and named the land Aotearoa (land of the long white cloud), the name for New Zealand still used by Maori today. Around 1350 A.D., ten canoes from Hawaiki followed Kupe's navigational instructions to Aotearoa. The arrival of these people became known as the Great Migration, and many Maori can still trace their lineage to this period. The names of the canoes, the landing points, and crews are still reported in Maori songs and chants.

The vessels of those early Polynesians were huge seafaring canoes. Their landing points became important in identifying from which group people originated and location of their lands. For example, many people of Rotorua (see case description, Massey University/Waiariki Polytechnic) are of the Awara tribe since the Awara canoe arrived close to the area.

Early Maori brought with them domesticated plants such as yam, taro and sweet potato and animals, such as dogs and rats. They survived on the relatively untouched food and other resources of the land, such as the moa, a flightless ostrich-like bird which is now extinct. The Maori population developed over the centuries, and as all cultures had its times of peace and war. Land was held communally by tribes and subtribes. Each group established its territory partly through intertribal battles. Defeated peoples often became the slaves or were killed by the defeating group. For protection, people often lived in a fortified village or *pa.*

The Colonial Period

With the coming of Europeans, Maori wars increased, bolstered by the acquisition of muskets. Europeans brought diseases such as smallpox, measles, mumps, syphilis and gonorrhea to which the Maori had no resistance. By 1830 the population had dropped drastically.

The Maori language was written down shortly after the arrival of missionaries who translated the Bible. Many Maori are now Christian; as many as sixty per cent are Anglican. Although intertribal battles were subsiding and diseases were under control, the people were losing many of their traditions during this period.

Colonization did not go smoothly, and there were a number of wars and skirmishes between Maoris and Pakehas (non-Maori/Europeans). Finally, Captain William Hobson "persuaded" the Maoris to give up their sovereignty to the Queen through The Treaty of Waitangi. The Treaty was meant to address land sales to British settlers as well as rights and duties of the Maoris and the Crown. Initially, 45 chiefs signed the Treaty. Later, the Treaty was carried around the country, so that the other chiefs could sign, and eventually about 500 signatures were received. However, not all chiefs signed the Treaty and some of the signatures were received in questionable ways (e.g., some historians report that Treaty signatures were sometimes traded for goods).

Although the Treaty was short, and at the time it was written seemed to be for the benefit of all, it has always been, and still is, a controversial document. This is because of the different world views of the British and the Maori, and the document's vague wording and deceptive translation from English to Maori. No Maori chief would have signed the Treaty if he had known how much *mana* (authority, power, and prestige) he was relinquishing in doing so.

Another series of struggles followed as Pakeha administrators tried to wrench land from the Maoris. The Maori had never expected that the settlers would arrive in such huge numbers or have such an impact on the land and on their culture. The Maori Wars of 1860 to 1865 were a result of Pakeha not adhering to the Treaty particularly following the Constitution Act of 1852. Eventually the settlers won and began confiscating the best land (See Appendix 1 for a comparison of Maori North Island land holdings in 1860 and 1960). They did this with total disregard to the intended fairness outlined in the Treaty of Waitangi. In the Waikato area, the Maori elected their own king in 1859, a rule which was to thwart Pakeha efforts to take land in the area until this century. While warfare had ceased, the Maori population had dropped to 42,000 by 1900. The Maori people were demoralized, having lost their lands, traditions, and resistance.

The following timeline provides an overview of the colonial history of New Zealand:

1642	West coast explorations of Dutch explorer Abel Tasman
1769	Explorations and mapping British navigator, James Cook who sailed around both North and South Islands
1814	Arrival of the first Christian missionary
1840	Signing of the Treaty of Waitangi
1847	Governor Grey's insistence that the education of Maori children be in English
1852	Constitution Act; provisions of the Treaty began to be ignored
1859	Election of a Maori king in Waikato
1860	Beginning of confiscation of Maori land
1867	Maoris given the right to vote
1860-1975	Continued confiscation of Maori land
1905	Inspector of Native Schools encourages teachers to allow children to speak English only
1907	New Zealand becomes a dominion
1975	The Treaty of Waitangi Act results in the Waitangi Tribunal to investigate land claims
1982	Education in *te reo Maori* (Maori language) begins

The Recent Political Situation

The situation improved for the Maori people in the 1970s as a result of pressure from powerful Maori leaders who persevered in their demands for justice. In 1975 The Treaty of Waitangi Act led to the establishment of the Waitangi Tribunal to investigate land claims. An amendment of this Act in 1985 resulted in an investigation which extended back to the original signing of the Act in 1840. Past injustices began to be addressed through financial payments from government which would enable Maori to buy back lands and invest in other ways that would improve their situation. The negotiations are ongoing and it will be years before final settlements are made, and in fact some reparations will likely never be achieved.

The Maori population is growing and has reached approximately 330,000 people or 9.6 per cent of the country's population. Maori is now considered an official language in New Zealand. Maoris are struggling to regain their language and non-Maori are making efforts to learn it is well. It is interesting to hear Pakeha, whether or not they have studied Maori language, using Maori vocabulary in everyday speech. They do this without translation for the foreigner who may not understand words such as *kia ora, marae, mana, hui, hongi, and kohanga reo.* Traditional Maori opening ceremonies are commonplace in meetings, especially where both cultures are present. Most New Zealanders know at least one Maori song. Some Pakeha as well as some Maori say that this use of language and ceremony only pays lip service to the Maori people and a large measure of racism still exists at all levels of society and in government.

While there have never been policies of segregation between Pakeha and Maori, displacement of Maori people or confiscation of Maori children as there has been in other colonized nations, the situation is not all rosy in New Zealand. Maori people still fall at the bottom of the list in terms of employment, income, and levels of education. Many Maori are still caught in the cycle of poverty which results in social problems, segregation and prevention from leading fulfilling lives.

Culture

The complex stratified social structure of the Maori included classes of royalty, priests, experts, and slaves. Geneaology was and is still important. Each group has a spiritual place known as a *marae* which is a traditional area upon which is built an elaborate meeting house. Meeting houses are painted and carved inside and out with figures of ancestors and other significant beings. Inside walls of woven flax have their own significant designs. Today, the *marae* is a place where local people are heard. *Maraes* are increasingly becoming places where people can relearn their culture as well as receive education. However, not all Maori people associate themselves with a *marae*, nor do all Maori people have the desire to regain their traditional culture and language.

In past, and occasionally still today, people from the priestly class will have a *moko*, or mark applied by a tattooing process. Women tend to have mokos on the chin only, men on a large area of the face and sometimes on other parts of the body. People traditionally wore regal fur or feather cloaks, woven flax skirts, and greenstone (South Island jade) ornaments. During ceremonies, such as graduations, people may still wear this attire.

The Maori have always been a proud people. Some traditions have never been lost, such as the ritual to gain entry to the *marae*, the hongi (greeting) and other protocols. Today, many Maori are regaining their traditions in ways that equip them to succeed in both worlds. At several educational institutions, *maraes* are being built on or near the campus to provide Maori students with an appropriate place to gather and conduct meetings and rituals. Off-campus students often hold face-to-face sessions at local *maraes*. As previously mentioned, an increasing number of meetings, commence in traditional Maori ways.

The Maori people should be proud their accomplishments in overcoming many of the negative effects of colonization. Events such as the protests on Waitangi Day in 1995* illustrates that Maori people themselves still feel wronged and that they must persist in efforts toward empowerment, self-determination, and equity with Pakeha. Still, the Maori approach and successes to date demonstrate what can be achieved with resolve.

Education

History

With the arrival of missionaries and efforts to convert the Maori to Christianity, came mission schools. These schools were intended to teach literacy skills for Bible study as well as general anglicizing of the children.

As early as 1847, Governor Gray's Education Ordinance both subsidized education in mission schools and ruled that instruction in the Maori language should be replaced by English. There was great pressure to teach the children European ways. An 1867 report which noted the failure of mission schools to assimilate children led to the Native Schools Act. This Act eventually allowed for State takeover of mission schools as well as schools on Maori land.

The Native School Code of 1880 initially allowed for teachers with some knowledge of Maori to help students adjust and learn English. But because children learned English so slowly under this system, probably because they spoke Maori at home, eventually this policy was changed and by 1905 Maori language was prohibited in schools. Children who spoke Maori at school were punished. One historian describes the situation as follows:

> Schooling demanded cultural surrender, or at the very least suppression of one's language and identity. Instead of education being embraced as a process of growth and development, it became an arena of cultural conflict. (Walker, 1990 : 147).

The number of Maori speakers was reduced from 90 per cent of school entrants in 1900 to only 26 per cent by 1960. By 1979 the Maori language was becoming endangered. This history is significant because it has resulted in a tremendous zeal by Maori people today to regain their language. This is understandable given the close connection between language and culture and the Maori drive to regain autonomy.

Bishop Kingi, Chairman of Ngati Whakrue/Tribal Lands Incorporated, Rotorua, says that the European educational system broke the spirit of the children and Maori dropout rates from schools indicate that this may still be the case.

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* The protests on Waitangi Day, 1995 were largely a result of a recent government recommendation that repayments of land be limited to one million dollars.

The Current Educational Situation

Maori people speak with pride about a Maori initiative known as *kohanga reo* (language nests) for the pre-school education of Maori children. *Kohanga reo* operate totally in Maori language. Initially, Maori people funded these schools and hired grannies knowledgeable in te reo Maori (Maori language) to teach in them.

Eventually, government recognized the success of these efforts and began to provide funding. As children moved from kindergarten to primary school, higher levels of te reo Maori schools were established. Today, te reo Maori schools exist from kindergarten to tertiary levels as follows:

- *kohanga reo* (kindergarten)
- *kura kaupapa* (primary school)
- *whare kura* (secondary school)
- *whare wananga* (tertiary educational institution)

A concern of educational institutions which teach Maori language is which dialect to teach. The most commonly used Maori dialect is that of the Ngati Porou because this group is thought to be the most dominant among mainstream society. Some people say that they are the most educated and politicized Maori group in the country. It is probably the case that other groups are not totally receptive to the idea of a dominant te reo Maori dialect, and this will continue to be a difficult issue to resolve politically and in terms of education, including distance education.

There are at least two *whare wananga* on North Island, Ngati-Rau Kawa in Otaki and Ngati-Awa Awaanui Rangi in the Bay of Plenty. It is interesting to note that the establishment of these institutions is supported not only by Maori pressure, but also by a relatively new section (Section 92) of the New Zealand Education Act which enables all tertiary institutions as well as private training enterprises to grant degrees upon the approval of the New Zealand Qualifications Authority. This allows tremendous flexibility to students regarding where they can gain higher awards. While universities have chosen not to be part of the New Zealand Qualifications Authority for fear of losing their autonomy, they now find themselves in competition with polytechnics and private enterprises which previously could not grant degrees.

Some educators say that Maori people are still not sufficiently encouraged to pursue tertiary education and are placed in non-academic streams in secondary school unless a caring parent or teacher to insists on academic preparation. Further, students who develop academic difficulties in secondary school carry those problems to tertiary levels and consequently require study skills assistance. Part of the issue, according to one counsellor, is inadequate secondary school teacher preparation to assist students who are having difficulties.

As previously noted, the most ambitious educational efforts have been in the area of Maori language recovery. However, as can be seen from the case descriptions and from Appendix 2, other educational initiatives are emerging, most notably in the Humanities, Education and Business/Commerce. (Appendix 2 includes statistical provided by researchers at the New Zealand Council for Educational Research on Maori student enrollments, retention rates, etc. in primary, secondary and tertiary education.)

References

Interviews

The information above is based partly on interviews in New Zealand in February, 1995 with the following people:

Paul Howe, Te Puni Kokiri, Dept. of Maori Affairs, Wellington

Bishop Kingi, Chairman of Ngati Whakrue/Tribal Lands Incorporated, Rotorua

Yvonne Marshall, Maori Community Liaison Officer, Maori Studies Department, Massey University, Palmerston North

Richard Benton, Researcher, New Zealand Council for Educational Research, Wellington

Nena Benton, Researcher, New Zealand Council for Educational Research, Wellington

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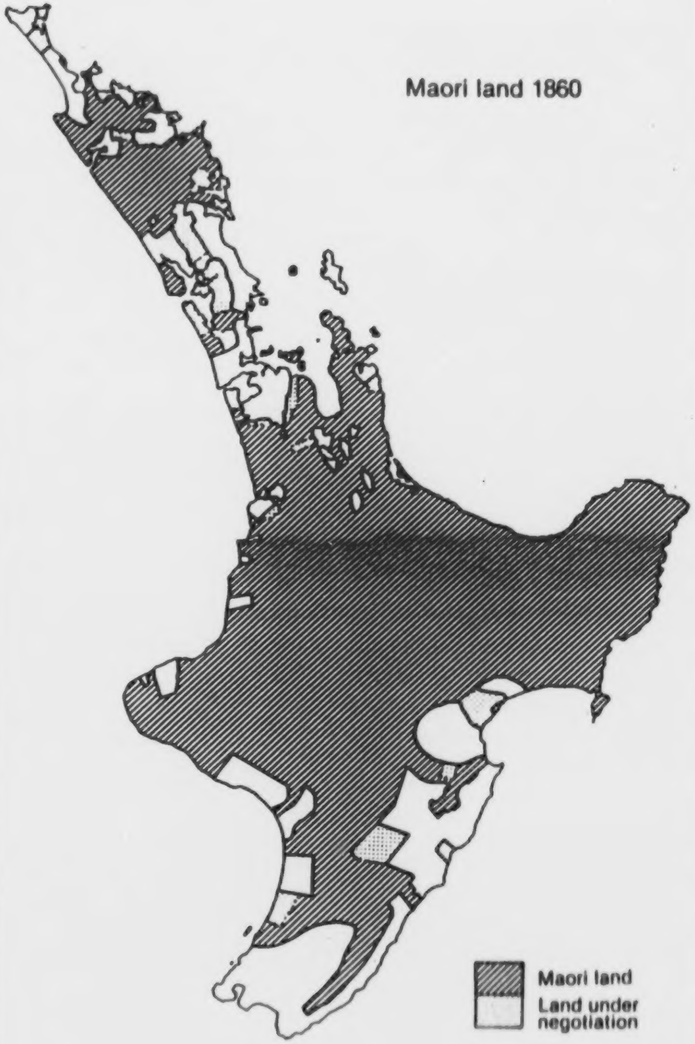
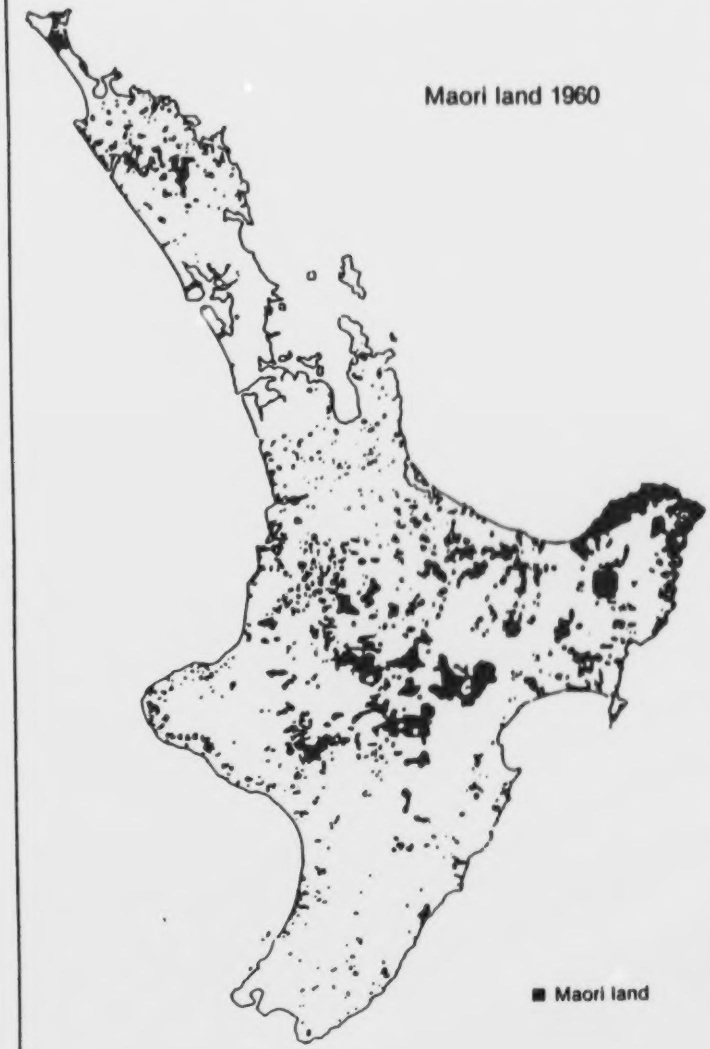
Wheeler, Tony; Nancy Keller; Jeff Williams. *New Zealand Survival Kit,* 7th Edition. Hawthorne, Australia: Lonely Planet Publications, 1994.

Appendix One

Source: Walker, Ranginui. Ka Whawhai Tonu Matou. Struggle Without End. ew Zealand. Penguin Books, 1990.



Source Miller H Race Conflict in New Zealand p 37



Source Butterworth G The Maori People in the New Zealand Economy p 53

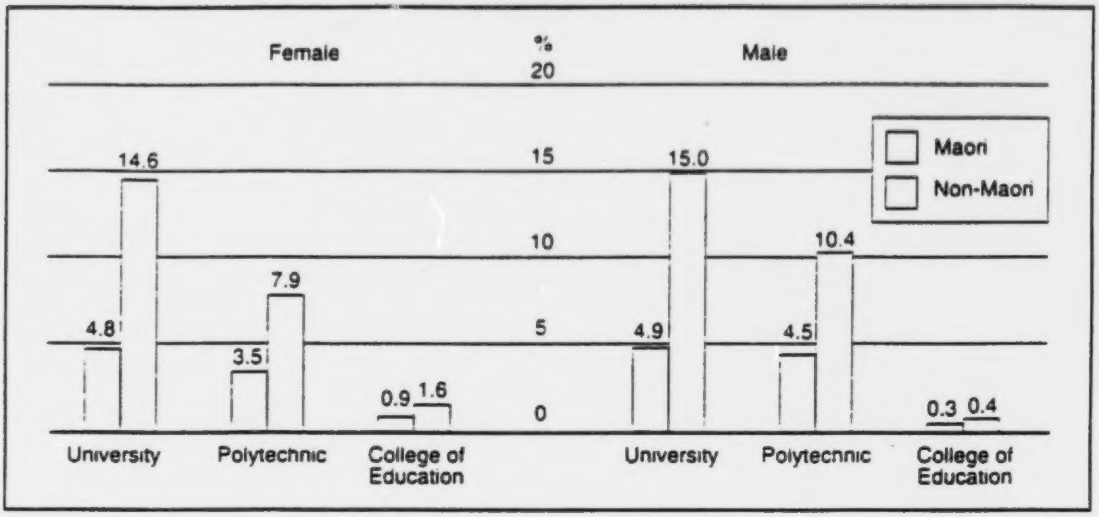
Appendix Two

University Graduates

Table 14: Maori University Students Completing Programmes During 1992

Field of Study	Post-Graduate Degree	Post Graduate-Diploma or Certificate	Bachelors Degree	Under Graduate Diploma or Certificate	Total
Humanities	25	4	155	46	230
Education	7	4	62	114	187
Commerce and Business	58	21	51	9	139
Social. Behavioural. Communication Skills	7	34	37	38	116
Natural and Applied Sciences	17	2	55		74
Law	4		31	8	43
Medical and Health	3	1	21		25
Agricultural. Forestry and Fishing		1	12	11	24
Engineering	1		15		16
Sport and Recreation			10	2	12
General Programmes		7			7
Architectural. Town Planning. Resource Planning			7		7
Arts. Music. Handcrafts	1		5		6
Religion and Theology			3		3
Mass Communication		3			3
Computing	1		1		2
Mathematics		1			1
Other Courses (not elsewhere classified)		1		24	25
Total	**124**	**79**	**465**	**252**	**920**
Adjustment for Multiple Completions	7	1	14	9	31
Number of Graduates	117	78	451	243	889
Ratio Female/Male Percent	37/63	58/42	53/47	70/30	56/44

Estimated Participation of 18 to 24 Year Olds in Tertiary Education: 1991 Chart 3



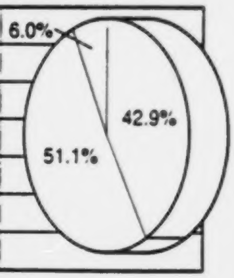
Growth in Tertiary Enrolments at 31 July 1991-1993 Table 12

	Maori Enrolments			Maori Percent All NZ Students*		
	1991	1992	1993	1991	1992	1993
University	5.742	6.566	7.924	6.7	7.3	8.4
Polytechnic	5.371	10.591	9.434	7.8	10.9	10.9
College of Education	798	1.043	1.106	9.9	10.1	10.3
Total	**11.911**	**18.200**	**18.464**	**7.3**	**9.2**	**9.6**

* Excludes overseas students.

Maori Students by Gender and Nature of Attendance: 1993 Table 13

	Nature of Attendance								
	Part-Time			Full-Time			Total		
	Female	Male	Total	Female	Male	Total	Female	Male	Total
University	2.220	1.308	3.528	2.245	2.151	4.396	4.465	3.459	7.924
Polytechnic	2.141	1.918	4.059	2.930	2.445	5.375	5.071	4.363	9.434
College of Education	203	68	271	624	211	835	827	279	1.106
Total	**4.564**	**3.294**	**7,858**	**5,799**	**4,807**	**10,606**	**10,363**	**8,101**	**18,464**

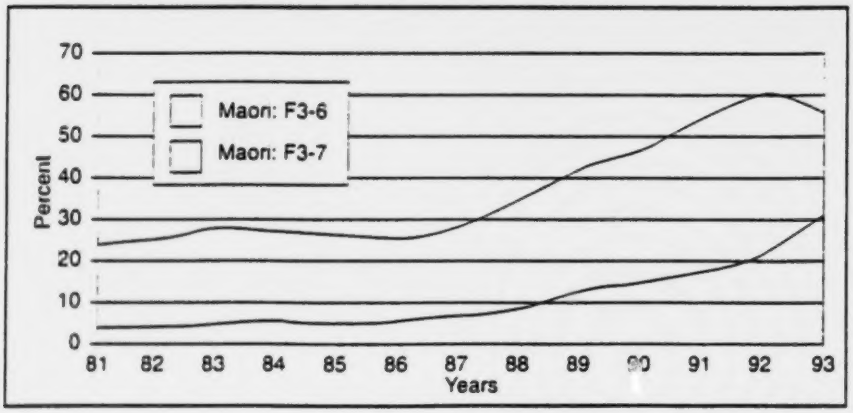


The Ten Most Popular Subjects For Sixth Form Certificate Candidates: 1993*   Table 8

'Maori' Sixth Form Certificate Candidates				'All' Sixth Form Certificate Candidates			
Female		Male		Female		Male	
Subject	%	Subject	%	Subject	%	Subject	%
English	74.3	English	62.5	English	82.1	English	74.7
Mathematics	34.2	Mathematics	42.1	Mathematics	51.4	Mathematics	61.7
Biology	28.5	Physical Education	26.2	Biology	42.8	Physics	37.5
Computer Studies	26.6	Computer Studies	24.7	Chemistry	23.5	Biology	29.4
Te Reo Rangatira	20.5	Biology	23.8	Computer Studies	23.2	Chemistry	28.3
Typing	16.5	Physics	19.1	Geography	17.8	Computer Studies	25.3
Physical Education	15.9	Te Reo Rangatira	17.2	Accounting	17.0	Geography	20.2
Geography	13.7	Geography	16.1	Typing	16.1	Accounting	17.7
Chemistry	12.9	Chemistry	14.5	Physics	16.0	Physical Education	17.5
Accounting	12.9	Practical Art	11.8	History	13.3	Economics	17.3
N=2.070		N=1.709		N=18.475		N=16.691	

*The percentage is based on the number of students who were awarded a grade in each subject compared with the total number of candidates in the appropriate group.

Apparent Retention Rates for Maori Students to Form 6 and Form 7: 1981-1993*   Chart 2



* An apparent retention rate is calculated by taking the Maori roll in either Form 6 or Form 7 and dividing it by the Maori 3rd form roll three of four years earlier.

Table 9: Percentage of Maori Students Leaving Secondary School by Highest Attainment: 1976-1993

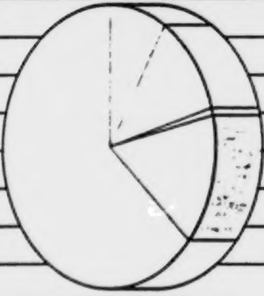
Year	No Formal Qualification	School Certificate	Sixth Form Award	Seventh Form Award	Total No. Maori School Leavers	Average Years of Attendance
1986	53.4	25.1	15.9	5.5	8.787	3.3
1991	36.9	25.7	22.8	14.6	8.633	3.8
1992	37.2	23.9	23.3	15.6	10.029	3.9
1993	33.5	24.7	25.5	16.3	9.770	4.1

Table 10: Percentage of Maori and Non-Maori Students Leaving Secondary School by Highest Attainment: 1993

		No Formal Qualification	School Certificate	Sixth FormAward	Seventh Form Award	Total No. School Leavers	Average Years of Attendance
Maori	Female	30.7	25.4	27.4	16.5	4.863	4.1
	Male	36.3	23.9	23.7	16.1	4.907	4.0
	Total	**33.5**	**24.7**	**25.5**	**16.3**	**9.770**	**4.1**
Non-Maori	Female	10.8	15.4	29.1	44.8	22.165	4.6
	Male	13.6	18.9	28.1	39.4	24.305	4.5
	Total	**12.3**	**17.2**	**28.6**	**41.9**	**46.470**	**4.5**

Table 11: Destinations of 1992 School Leavers At July 1993

	Maori %	Non-Maori %
University	8.8	22.5
Polytechnic	12.1	18.1
College of Education	0.8	1.4
TOP	15.2	4.4
Other Destinations	63.1	53.6
Total	**100.0**	**100.0**
Number	**(10.029)**	**(47.839)**



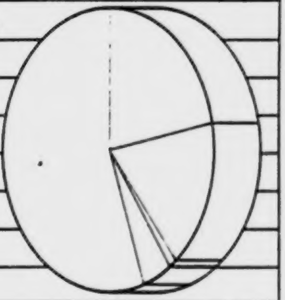


Table 6: Enrolments in Maori Medium Programmes by Level of Immersion: 1992-1993

		Percentage of Curriculum Instruction Undertaken in Maori						
Year	**Type of School**	**< 30%**	**30-50%**	**51-80%**	**81-100%**	**Total Enrolments**	**Total Maori Enrolments**	**No. of Schools**
1992	Kura Kaupapa	0	0	43	467	510	507	13
	Other Schools	3.010	5.554	4.201	4.151	16.916	15.544	305
	Total	**3.010**	**5,554**	**4,244**	**4,618**	**17,426**	**16,051**	**318**
1993	Kura Kaupapa	45	0	40	1.402	1.487	1.483	23
	Other Schools	3.573	5.172	4.285	4.812	17.842	16.513	335
	Total	**3.618**	**5.172**	**4,325**	**6,214**	**19.329**	**17,996**	**358**
Percentage Change 1992-1993		**20.2**	**-6.9**	**1.9**	**34.6**	**10.9**	**12.1**	**12.6**

Table 7: Percentage Distribution of Senior School Grades Awarded for Maori and all School Candidates: 1993

Senior School Examination	**Maori %**		**All %**	
	F	**M**	**F**	**M**
School Certificate:*				
% Awarded Grade A. B or C	41.1	35.7	64.9	59.0
% Formally Assessed	80.6	73.7	91.3	87.8
Sixth Form Certificate:'				
% Awarded Grade 1 to 5	46.1	40.1	65.7	59.4
% Formally Assessed	76.3	67.1	88.0	82.8
University Bursaries/Entrance Scholarship:				
% Awarded Grade S. A. B or C	58.1	56.6	75.5	72.1
% Formally Assessed	65.9	62.4	84.0	84.7

* Based on year three school certificate candidates. Grades for te reo Maori are not included in the grade distribution.

Based on year four sixth form certificate candidates.

Early Childhood Education

Chart 1: Estimated Participation Rates in Early Childhood Education: 1991

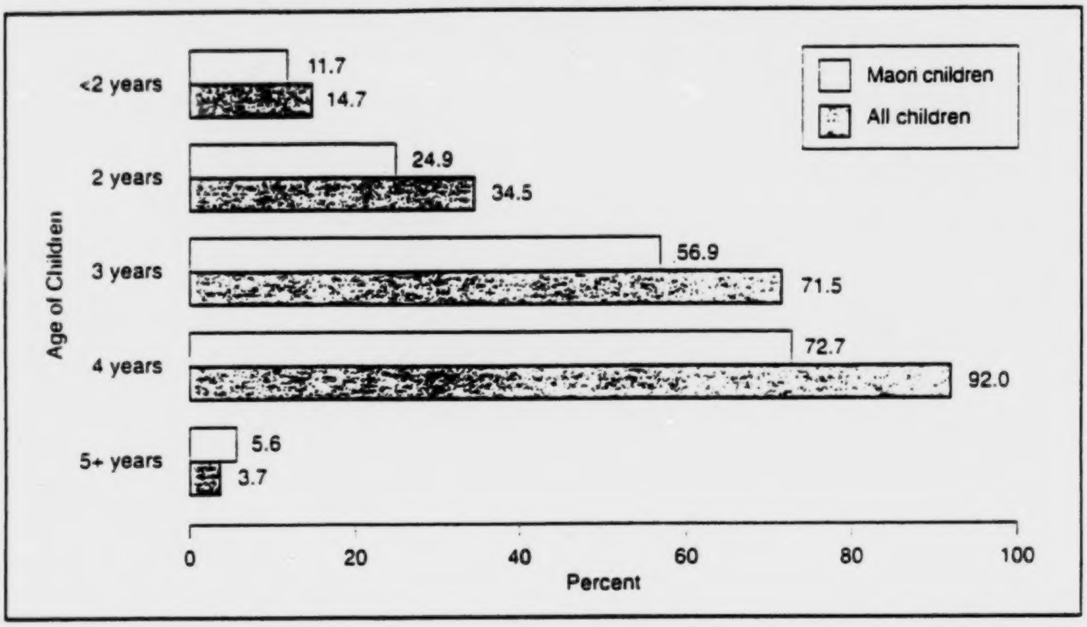
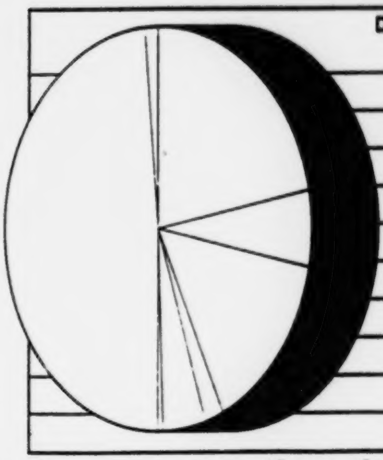


Table 1: Enrolments in Early Childhood Education: July 1990 to July 1993

Year	Maori Children	All Children	Percent Maori
1990	22.419	118.367	18.9
1991	21.705	126.134	17.2
1992	24.304	135.732	17.9
1993	28.503	148.239	19.2
Percent Change 1990 to 1993	**27.1**	**25.2**	

Table 2: Maori Enrolments by Gender and Type of Service: 1993



Distribution (%)	Type of Service	Female	Male	Total
22.6	Kindergartens	3.161	3.290	6.451
6.2	Playcentres	829	945	1.774
14.9	Childcare Services	2.011	2.249	4.260
2.0	Home-Based Services	278	292	570
	Early Childhood Development Unit:			
4.5	Funded Play Groups	594	675	1.269
0.1	Pacific Island Early Childhood Centres	23	16	39
49.2	Te Kohanga Reo (Maori medium)	6.826*	7.201*	14.027 ←
0.4	Correspondence School	49	64	113
99.9#	**Total**	**13.771**	**14.732**	**28.503**

* Estimated. # Due to rounding percentages do not sum exactly to 100.

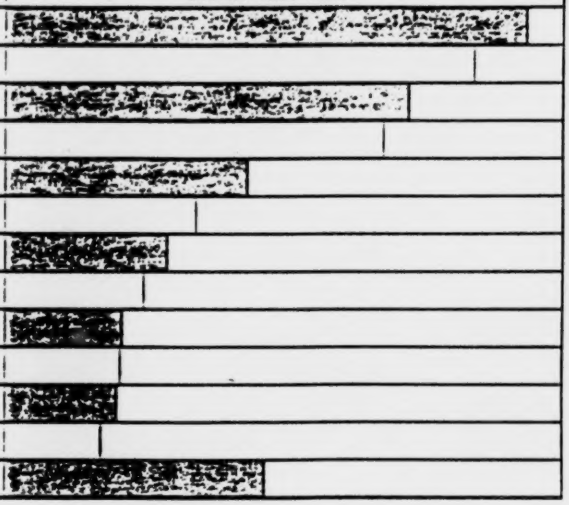
Kohanga Reo and School Enrolments

Enrolments in Te Kohanga Reo **Table 3**

Year	Maori Children	All Children	Percent Maori	Number of Services
1991	9.615	10.451	92.0	630
1992	11.401	12.617	90.4	719
1993	14.027	14.514	96.6	809

Maori Children Enrolled in Te Kohanga Reo by District **Table 4**

Te Kohanga Reo District	1991	1993	Growth (%)	Growth 1991-1993
Tamaki Makaurau	1.201	2.433	102	
Ikaroa	815	1.557	91.0	
Mataatua	617	1.089	76.5	
Tainui	719	1.231	71.2	
Aotea	997	1.413	41.7	
Tai Tokerau	1.164	1.520	30.6	
Te Waipounamu	735	916	24.6	
Tuwharetoa	237	285	20.3	
Waiariki	637	736	15.5	
Ngati Kahungunu	1.451	1.665	14.7	
Tairawhiti	772	883	14.4	
Tauranga Moana	270	299	10.7	
All Districts	**9.615**	**14.027**	**45.6**	



Growth in Regular Maori and Non-Maori Enrolments: 1976-1993* **Table 5**

Years	Primary J1-F2			Secondary F3-F7		
	Maori	Non-Maori	Maori % of Total Enrolments	Maori	Non-Maori	Maori % of Total Enrolments
1976	75.600	447.368	14.5	26.823	203.468	11.6
1981	81.474	410.009	16.6	29.939	194.987	13.3
1986	79.352	355.652	18.2	31.332	199.680	13.6
1989	84.906	331.357	20.4	34.689	198.692	14.9
1990	85.568	330.777	20.6	34.176	193.732	15.0
1991	86.814	329.270	20.9	35.957	192.732	15.7
1992	89.115	328.286	21.3	37.061	190.851	16.3
1993	92.330	331.180	21.8	37.637	186.150	16.8
Percentage Change (1976-1993)	22.1	-26.0		40.3	-8.5	

*Figures exclude students enrolled in special schools and special classes in mainstream schools.

Glossary—New Zealand

Glossary—New Zealand

Wherever possible definitions have been provided. Since Maori is not always translated into English (for example on people's business cards) it has not always been possible to provide translations. Most of the definitions in this glossary are based on those given in Dr. Ranginui Walker's book *Ka Whahai Tonu Matou/Struggle Without End* published in Auckland, New Zealand by Penguin Books (NZ) Ltd., 1990.

Aotearea	New Zealand, land of the long white cloud
EFTS	Public tertiary education in New Zealand is funded on the basis of Equivalent Full Time Student units or EFTS. Academic departments receive funds to run their course. Funding rates vary depending upon the department. For example, the undergraduate arts/business allocation is lower than medicine. Prior to 1990, external courses were allocated funds on the same basis as the academic departments to which they belonged, less 20%. Recently, the external allocation has been set at the lowest arts/business studies rate, even if the external course offered is from medicine
external studies/courses	distance education studies/courses
extramural studies/courses	distance education studies/courses
haka	war dance
hakari	feast
hapu	subtribe
hongi	greeting; press noses
hui	assembly, gathering, meeting
iwi	tribe; bone
karakia	blessing, prayer, incantation
kaumatua	male elder
kia ora	Maori greeting
Kohanga Reo	language nests, schools which develop Maori fluency among preschoolers, a Maori-driven initiative
kuia	female elder
kura	school
kura kaupapa	primary school

laddering	the ability to transfer credit from a lower qualification to a higher qualification or use one qualification to gain entry into a higher one
mana	authority, power, prestige, psychic force
Maori	normal, natural
Maoritanga	Maori culture including language, arts, traditional spirituality
marae	traditional meeting place/house
moka	tattoo
New Zealand University Entrance, Bursaries and Scholarships Examination (NZUEBS)	similar to Senior Matriculation in Canada
New Zealand Qualifications Authority	based on Section 92 of the New Zealand Education Act, the Authority approves degrees for tertiary educational institutions and private training enterprises
nga	the (plural); tribal prefixes; descendents of
ngati	people of
Ngai Tahu	South Island tribes
Pakeha	New Zealander of European heritage; white man—related to imaginary beings with fair skins
paper	course
tapu	sacred, prohibited, unclean
tikanga	customs and traditions
te reo Maori	Maori language
te	the (singular)
waka	vessel, canoe, tribe
whanau	extended family
whare kura	secondary school
whare wananga	tertiary educational institution
whenua	land

The Correspondence School/Te Kura-a-Tuhi
Wellington, New Zealand

Life Skills Program for Inmates

The Correspondence School/Te Kura-a-Tuhi

Life Skills Program for Inmates

About the Correspondence School/Te Kura-a-Tuhi

When it was established in 1922, the mandate of the Correspondence School was to provide education for 100 elementary school children who were unable to attend conventional schools in New Zealand. Today, the School strives to meet the needs of almost 20,000 students, kindergarten to Adult, as well as students with special needs. With approximately 850 Maori students (28% of the School's enrollment) it is the largest provider of K to 12 education for Maori people. Most of the 6000 part-time students enrolled through the Adult Open Learning Service take courses in order to improve their options for education and employment.

In 1989, control of the School changed from the Department of Education to an elected Board of Trustees. The School is funded by the New Zealand Ministry of Education. The Director and Associate Director who manage the school with a team of senior staff under the control of a Board of Trustees. (The Correspondence School brochure). While the School staff recognize the benefits of economies of scale in distance education, they do their utmost not to compromise quality. Rather, they strive to produce carefully researched materials which allow for independent learning combined with one-to-one teaching.

The School is located in three buildings in Wellington, the New Zealand capital. The full and part time School staff work as a team to prepare and deliver courses and offer student support. Staff is organized into the following three groups:

- teaching and student support,
- education resources,
- personnel and operations (see Appendix 1)

The School offers about 300 courses, and is constantly revising and producing new ones. Nine regional representatives visit full-time students in their homes. Student records have been automated to facilitate record-keeping. School resources are now also catalogued on an electronic system.

The Adult Open Learning Service

The Adult Open Learning Service accounts for almost one-third of the School's enrollment. Students range in age from 16 to 80! They enroll because they prefer for distance education or because they cannot attend conventional schools for a number of reasons:

- fully employed
- care giving
- lack transport
- illness
- age
- living in isolated areas

The majority of adult learners are women. Of particular interest in this study is the Department of Justice Section of the School's Adult Open Learning Service which has provided distance education for 400 to 500 students each year between 1991 and 1994.

The School provides a full range of secondary courses as well as Adult Basic Education to offer these students a second chance to continue their education. Some of these courses are for speakers of languages other than English.

There are eight student advisors who support adults and non-charter students in their learning. Non-charter students are those who are being home-schooled, for example, members of the certain religious sects.

There are a large number of education providers for adults who wish to study externally, including the New Zealand Polytechnic and the universities. The Correspondence School is the only institution, however, that offers secondary education for adults. However, there is a fairly high drop out rate amongst adults as compared to the School's K to 12 learners. There is some concern that materials are not all adequately adapted for adult learners and that some adults are simply receiving materials developed for secondary school-aged learners.

In order to register in the Adult Open Learning Service, students must reside in New Zealand as citizens or permanent residents, although others may be considered. Applicants must be at least 16 years of age. They also must not be enrolled as full-time students, and if they are recent school leavers must indicate why they cannot attend local schools.

Intake of students is continuous, but since students are expected to pass examinations held at specific times during the year, they should enroll by mid-March to allow sufficient time to prepare.

Student Support

The School depends largely upon a supportive and knowledgeable adult within the home to support young learners enrolled in their courses. In addition, all students receive a high level of support from the School in the form of letters, telephone calls, teleconferences, audio and video tapes and face-to-face contact through the School's network of regional representatives. Students who are studying for national examinations meet at week-end seminars arranged by the School. Regional representatives from the School visit full-time students twice per year and share written reports with teachers. The School also organizes school days, school camps, seminars, and a month-long residential school at Massey University each year. These residential sessions enhance opportunities for peer interaction for school-aged children living in isolation. Finally, three school magazines help students keep in touch with the School and each other.

Maori Student Support

Maori learners usually live with their families although not necessarily in communities. Because the cost of living in cities is high, families may live in small, isolated groups on the seashore in caravans or makeshift dwellings, subsisting on local seafood and gardens. These groups are spread out geographically and often lacking mobility, so it is not possible to set up a learning centre for them. The mother is usually the caregiver responsible for children's education. However, often she has inadequate schooling to offer sufficient academic support. In an effort to support Maori learners, especially those who may not have a high degree of parental support in their studies, the School utilizes a group of responsible and respected elders who liaise with the School through the regional representatives.

The School is committed to support of Maori students and in 1993 published a document outlining its policy which is closely related to the provisions of the Treaty of Waitangi* (Correspondence School, 1993—document available upon request). However, the School's Maori Department is small and unable to meet the growing demand for student support, community involvement, review of courses' cultural relevance, review and translation of academic courses into Maori, and the development of courses in te reo Maori (Maori language).

Tuition, Costs and Student Funding

Tuition at the Correspondence School is free. However, adult students do pay a fee to cover administration and postage.

Students may be required pay for materials such as science kits and textbooks. Most courses do not have textbooks. The School has a local bookstore from where books can be ordered. Students must also supply their own equipment such as typewriters, audio cassette machines, art supplies, etc.

Students receiving government allowances, such as domestic purpose benefit or widows benefit may be eligible to receive the Training Incentive Allowance through the Department of Social Welfare. Student allowances for full-time students, aged 19 or over, are also available.

The School's Focus on Maori Language Needs

Generally, Correspondence School courses are taught in English. However, of the 300 primary level courses, there are two courses in Maori language. A greater number of Maori language courses exist at the early childhood level. In secondary school, Maori language courses are offered at every level and prepare students for sufficient competence in Maori to enter university level courses in the language (see below).

There are several courses and programs offered by the School that are of interest to this study as follows:

- Department of Justice program to provide life skills for incarcerated people (described in detail below)
- Maori Language is a full-credit program. The Correspondence School is the largest single provider in New Zealand of te reo Maori (Maori language) courses. By August, 1991, close to two thousand secondary level students were taking Maori courses. Of those students 1175 were full- or part-time secondary students, and 787 were part-time

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* Treaty of Waitangi—the major treaty signed between the Maori people and the Pakeha settlers on February 6, 1840. The Treaty was drawn up to confine land acquisition for British settlers "...to districts the 'natives' could alienate without distress to themselves." (Walker, 1990: 90) The Treaty also dealt with the inclusion of Maori in Confederation, sovereignty of the Queen of England, protection of the Queen and all the rights and privileges of British subjects. (Ibid)

adult enrollments. In 1991, 11.1 teachers staffed the Maori Language Department at the School.

Six Maori language courses are offered in sequence with each level being the prerequisite for the next. Students completing the final level are prepared for Maori language study at the university level. Each course includes language, structure, culture, customs, history, dialogues, songs, pastimes, speeches and comprehension exercises. Courses include both oral and written language.

The School is also exploring other Maori content such as tikanga Maori (Maori culture), Maori art, music and science courses. An individualized course in te reo Maori has been set up for students who need special assistance.

- Maori and Polynesian Art is a short course that runs two to three hours weekly for ten weeks. This beginners' course focuses on practical art that develops a range of two dimensional pattern-making skills based on Maori and Polynesian art.

- Maori Art is a short course that runs for six hours weekly for ten weeks. This course covers Maori art from pre-European to contemporary times. It looks at the concerns of Maori artists past and present.

- Secondary Learning Centres in Rural Areas: In 1993-94, The Correspondence School piloted a project for rural Maori secondary students at Matahiwi and at Ruatahuna. This joint venture of the Te Puni Kokiri/Department of Maori Affairs (a government of New Zealand department) and the Correspondence School aims to improve the situation for rural Maori secondary students. An agreement to share costs of supervision salaries, student support, in-service training for supervisors, administrative support, and evaluation was established. In addition, the School and the Te Puni Kokiri agreed to draw up a contract to ensure a strong element of local ownership and opportunities to upskill local people.

  The project was developed in response to parents' expressed desire to establish a supportive learning environment for their children that would include a Maori kaupapa (school). The School's involvement enables students to access comprehensive curriculum and teaching programs as well as quality teaching input and student and staff support.

  Benefits of the partnership include the following opportunities for students:

- a comprehensive program that includes cultural, sporting, and group learning activities;

- Correspondence School supervision to facilitate students educational progress as well as being culturally appropriate;

- accessible learning in an environment which includes the guidance of family, extended family, and elders as well as the School;

- study in a supportive environment which promotes taking responsibility for one's learning, develops self-discipline, and enhances independent study skills;

- study at their own level and pace in each course;

- experience of success and a sense of achievement which develops positive student attitudes and work habits;
- strengthened links amongst students, parents, and the extended family.

Course Design

Course Design at the Correspondence School takes place in the Resource Planning and Development unit. Course development occurs in teams of the following experts:

- Project Leader—steers the project
- Project Administrators—controls the budget
- Course Writer—content expert/teacher who writes the course and assembles course materials
- Distance Education Advisor—provides design and distance education advice and support
- Department Content Expert—reviews final draft
- Proofreader

Distance Education Advisors (DEAs) play a role in instructional design and editing of course materials written by content specialists. Currently, there are eight DEAs, only one of whom works full-time. DEAs generally work on about three courses annually. The course development timeline is two years and courses are trialed during their first year of delivery. Courses are revised approximately every eight years.

The Correspondence School employs teachers in specialist areas to write courses. These teachers receive guidance in distance education to develop the skills that they need to do this as well as support from DEAs. Before they submit manuscripts for DEA advice, they complete a checklist regarding their document (see Appendix 2). Courses are reviewed by academic departments before they are finalized for delivery. Copyright is handled by two staff members.

Since the 1970s, the Correspondence School has made efforts to include culturally appropriate content in all courses. The Maori Department within the School often reviews courses to ensure cultural etiquette. However, this review is done only after the course has already been developed. A Board is currently being set up at the school to review course regarding the inclusion of Maori language and culture.

Courses are written in such as way that they help students structure and pace their learning. The writing style is friendly and conversational. A variety of activities and approaches are included to help students interact with and integrate content. For example, Holmberg's "guided didactic conversation" (Holmberg, 1960) is used to promote interaction with readings. As much as possible, courses are individualized to anticipated student needs. For example, lap top computers are on loan to some full-time students so that they can gain computer skills.

The School produces some audiovisual resources in house; others are produced at Broadcasting House in Wellington. Broadcasts on New Zealand's National Radio Network have been used since 1931 to deliver courses to students. It is anticipated, however, that 70,000 non-student listeners also tune in. Two-way video is now being used by the School. Its use is reserved almost exclusively for one-on-one student counselling.

The School's Future

General

The Correspondence School hopes to expand its use of telecommunications for teaching and student support. It is anticipated that this will enhance interactivity and offer more immediate feedback to learners. The School also hopes to increase its use of audiovisual aids to better teach areas that are not well-explained in print. Other areas of expansion include: increasing the range of courses; offering short courses; increasing the number of regional representatives to extend student support; providing options for paying students.

The Future of Maori Language Courses

The School has noted the views of the Waitangi Tribunal in a 1985/86 hearing on te reo Maori (Maori language) which points out the education system's failure to protect the language or successfully educate Maori children. Other reports have reiterated the importance of Maori language in education. The School sees lack of Maori language teachers as an impediment, and supports efforts to increase numbers of teachers of Maori language, increase teaching resources, and further develop language initiatives throughout the New Zealand education system.

In a submission to a 1991 Inquiry into Maori Education, the Correspondence School Board of Trustees proposed a number of ways of promoting Maori language within the school system:

- Extend the teaching of learning of te reo Maori at the primarily level—to enable initiative such as bilingual and total immersion classes and schools; distance education can facilitate this extension through cost-effective and flexible approaches to course design and delivery such multimedia delivery of instruction into communities.
- Provide more Maori language teaching resources—that is, to translate Correspondence School teaching materials into Maori to allow for bilingual offerings; the School could do this with additional budget to do so.
- Provide a supplementary bilingual teaching service at both primarily and secondary levels.
- Provide additional support of Maori students—by adding cultural component designed to let students build on their cultural heritage.

It is difficult to know what Maori dialect to use in language education at a distance. While the Ngati Porou dialect is written down, individual groups generally want their children to learn their local dialect, and some groups, such as Ngai Tahu have set up their own language program to address dialect differences. A large number of Maori people use the language program as set up by the School and see the dialect differences as a minor concern.

Eventually, the Maori language department at the School would like to see academic subjects taught in te reo Maori. This will become increasingly possible as more Maori children come through Kohanga Reo (Maori language kindergartens) and Kura Kaupapa (Maori language primary schools). There are already twelve-year-olds that have come through these school systems. The School will be challenged to find the financial resources and a sufficient number of qualified course writers to revise and translate academic courses.

Department of Justice Program

Program Overview

This Program is a jointly funded effort of The Correspondence School and the New Zealand Department of Justice (DOJ) to provide basic life skills to incarcerated people in the country. DOJ contracted Program development to the School which is also using the Program in mainstream education. The Program consists of four short courses and is entirely distance-delivered in prisons with the in-house support of Prison Education Officers and the telephone support of Correspondence School tutors.

History and Community Involvement

The provision of education in prisons has been available since the 1950s to enable prisoners to "acquire skills, knowledge and attitudes which would assist them in their effective return to the community, and develop students' self-esteem, self confidence and personal awareness." (Solbak, nd). The Correspondence School has been heavily involved in these efforts since the 1970s. The other major provider of external course materials for inmates is New Zealand Polytechnic.

While incarcerated people have tertiary educational opportunities through programs such as PACCESS, in-prison classes, day-release courses, and Massey and New Zealand Open Polytechnic external courses, their basic knowledge and life skills must be raised to a level where they can benefit from these opportunities. In order to facilitate this, the Department of Justice picks up the costs for all courses offered by The Correspondence School.

In 1990, the DOJ, realizing that inmates required basic literacy, numeracy and survival skills, contracted with the School to provide a special distance-delivered Life Skills Program. Development funding was set at $110,000. DOJ paid half the cost, and the School the other half since the School intended to also use the courses for the mainstream, for example with adolescents having trouble with regular academic schooling

Prison Education Officers, at least one of whom was Maori, has met with Correspondence School staff to discuss the project.

Clients

There are 21 prisons in New Zealand with a prison population of approximately 3,800. According to the Census of Prison Inmates, 1991 (see Appendix 3) there were 3663 male and 131 female inmates at that time. 62% of the prison population was under thirty years of age. 40% specified New Zealand European ethnic origin, 43% specified Maori origin (down from 49% in the 1987 census), and 9% specified Pacific Island origin. In 1991, 41% of the females and 26%

of the males were enrolled in educational programs within prison. (Braybrook and Southey, 1992) The client group reflects the most disadvantaged and uneducated sector of society.

The stereotypical inmate comes from a lower social economic grouping and will usually have left school at fifteen or before. Two years or less of secondary education seems to be the norm. 88% of the inmate population has had some form of secondary education up to Form 5 and .2% have had some tertiary education. Their actual educational experiences at school have often left them with very negative attitudes toward education. (Solbak, nd: 2)

Solbak notes other characteristics of inmates such as a dysfunctional family background, a history of alcohol, substance abuse and violence. She notes that many offenders have "deficits in the ability to conceptualize the consequences of their behaviour," (Ibid: 2) lack social and basic life skills and fail in interpersonal problem-solving. Offenders also tend to think in concrete rather than abstract terms and are action-oriented and impulsive. In spite of these characteristics, Solbak says that inmates want to learn and succeed in education. (Ibid)

Language and Culture

For the DOJ Life Skills Program no distinction has been made between Maori, Islander, and Pakeha inmates. The program is designed for male inmate culture in general, so references are made to the "rugby league" and other areas of assumed learner interest. Since the Correspondence School intended to use the courses for the mainstream, the Maori Department at the School was not consulted. However, as previously mentioned since the 1970s the Correspondence School has made efforts to include culturally appropriate content in all courses and under normal circumstances, Maori Department staff reviews course to ensure cultural etiquette.

There is no specific cultural content for Maori inmates (who as previously mentioned make up about 43% of the prison population) although some of the illustrations and some of the names and people in examples have been changed to acknowledge Maori culture in prison. Staff from the Department of Justice and Prison Education Officers reviewed the courses before they were presented to learners.

Student Support

Support is provided by learners' tutors, prison Educational Coordinators, and Maori elders. Each prison has an education room. There is a strong emphasis on group learning and peer support in this program.

Each learner is assigned a Correspondence School tutor who provides content support, positive reinforcement, and positive encouragement. Inmates receive a personal letter from the tutor at the end of each assignment with their grade. Before teaching, the tutor or subject teacher from The School receives information needed for working with DOJ clients (see Appendix 4).

Prison Education Coordinators monitor learners' progress and inform the School of changes in inmates status or address. A kaumatua (Maori elder) is present in all prisons to offer general support to inmates.

Although she is not part of the direct student support system, the Student Advisor for Department of Justice Students may be contacted by learners. Learners can also contact their instructors by phone. However, learners usually use the funds they receive for phone calls to call home. Most contact between students and instructors is by mail or through the Education Coordinator within the prison.

Design and Delivery

Because of their portability, flexibility in timing and content, continuity of study and tutor support the use of the Correspondence School's distance education courses suit inmates whose circumstances often change. Inmates may serve their sentences in more than one institution and may want to continue their studies once they return to the community. Because distance-delivered courses are self-paced, learners can work at their own speed and do not compare their success with that of others.

The Life Skills Program allows for new learners to enter at any time during the year. Materials can be adapted to learners' needs and courses can be completed as learners' situations permit. The School works closely with the Prison Educational Coordinators who work in each prison to assess learner goals, needs and changing circumstances.

Central dispatch at the School sends course materials to prisons. The School maintains student records on a centralized computer system. These records are constantly updated so School staff can monitor learners' progress and whereabouts.

The Department of Justice left most of the planning to the Correspondence School. School staff attended the Prison Education Officers' annual seminar which helped them in program development. The Life Skills Program for DOJ inmates includes four thirty-hour courses:

- Consumer Know-how
- Writing Effective English
- Money Matters
- Looking After Yourself

The courses are targeted to an adult population with an average reading level of age nine to twelve. Planners made sure that course writers were experienced adult educators. Courses are deliberately short to address the needs of short-term inmates and allow learners to make incremental progress. Each course is divided into four or five short booklets. Opportunities for group interaction are built into each course. Upon completed of the Program, participants receive a certificate.

"The Correspondence School's role in prison education is firmly based on the premise that education empowers and gives independence and self-esteem—two vital qualities which may inmates lack." (Solbak: 4) Program goals in addition to providing basic life skills are to ensure learner success and build cognitive skills such as thinking logically, objectively and rationally.

A Look at One of the Courses

The researcher had the opportunity to look at a workbook from one of the courses used in the DOJ Life Skills Program: EW 904—Writing Effective English. The course consists of five booklets one the following topics:

- filling in forms
- techniques for spelling correctly (the booklet examined)
- letter writing
- sentence structure
- dictionary use

At the end of the course is a test which is mailed in to The Correspondence School for grading. The spelling booklet was arranged in a similar way to all course workbooks, beginning with a table of contents and then proceeding directly to the content. The content is interspersed liberally with opportunities for participation. There are plenty of self-check exercises.

The layout is attractive with clear laser type, wide margins and lots of white space. Each new section is only about five to seven pages in length so can be completed in a sitting or two. There are no unnecessary graphics.

In terms of the intended client group, the writing level seemed appropriate and there was nothing condescending to adults. This workbook seemed quite neutral and would have been suitable for ages fifteen to adult.

Challenges and the Future

The budget for the continuation of the Department of Justice Life Skills Program is an issue. Numbers of participants are decreasing. Some educators think that face-to-face instruction is more appropriate for adult basic education and for Maori people. Because of this and costs, the Department may want to offer life skills courses face-to-face in future.

References

Interviews

The information in this case study is based partly on interviews in February, 1995 with the following people:

Peter Shadbolt, Assistant Principal: Special Education, The Correspondence School

Laura Solbak, Student Advisor for Department of Justice Students, Adult Open Learning Service, The Correspondence School

Paul Howe, Te Puni Kokiri/Dept. of Maori Affairs, Government of New Zealand

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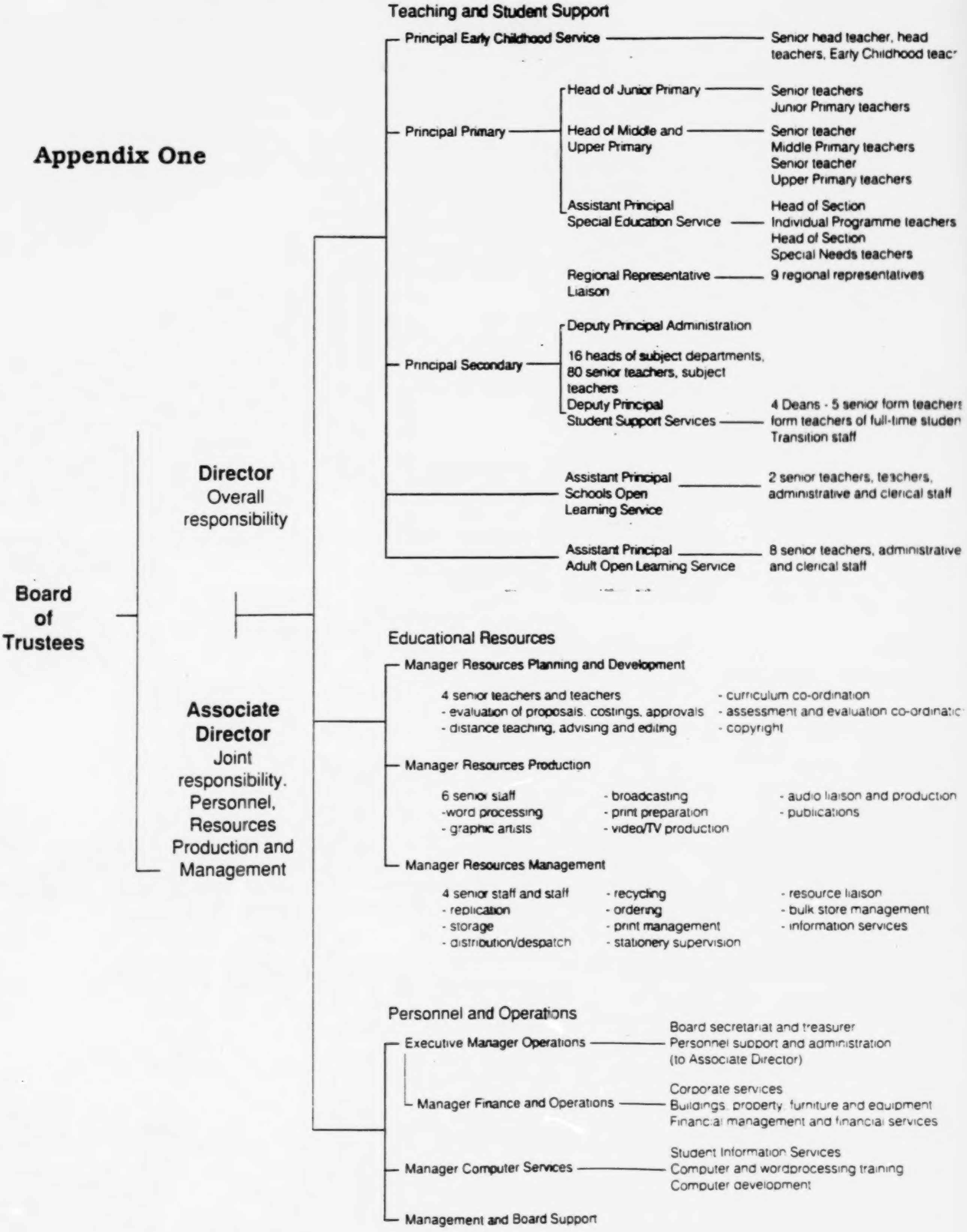
Appendix One


Board of Trustees
Director
Overall responsibility
Associate Director
Joint responsibility. Personnel, Resources Production and Management
Teaching and Student Support
Principal Early Childhood Service
Senior head teacher, head teachers, Early Childhood teac
Principal Primary
Head of Junior Primary
Senior teachers
Junior Primary teachers
Head of Middle and Upper Primary
Senior teacher
Middle Primary teachers
Senior teacher
Upper Primary teachers
Assistant Principal Special Education Service
Head of Section
Individual Programme teachers
Head of Section
Special Needs teachers
Regional Representative Liaison
9 regional representatives
Principal Secondary
Deputy Principal Administration
16 heads of subject departments, 80 senior teachers, subject teachers
Deputy Principal Student Support Services
4 Deans - 5 senior form teachers
form teachers of full-time studen
Transition staff
Assistant Principal Schools Open Learning Service
2 senior teachers, teachers, administrative and clerical staff
Assistant Principal Adult Open Learning Service
8 senior teachers, administrative and clerical staff
Educational Resources
Manager Resources Planning and Development
4 senior teachers and teachers
- evaluation of proposals, costings, approvals
- distance teaching, advising and editing
- curriculum co-ordination
- assessment and evaluation co-ordinatic
- copyright
Manager Resources Production
6 senior staff
-word processing
- graphic artists
- broadcasting
- print preparation
- video/TV production
- audio liaison and production
- publications
Manager Resources Management
4 senior staff and staff
- replication
- storage
- distribution/despatch
- recycling
- ordering
- print management
- stationery supervision
- resource liaison
- bulk store management
- information services
Personnel and Operations
Executive Manager Operations
Board secretariat and treasurer
Personnel support and administration (to Associate Director)
Manager Finance and Operations
Corporate services
Buildings, property, furniture and equipment
Financial management and financial services
Manager Computer Services
Student Information Services
Computer and wordprocessing training
Computer development
Management and Board Support

Department ____________ **Course** ____________ **Item code** ____________

Department editor/s ____________ **Date** ____________

Please complete this checklist before submitting your manuscript for distance teaching advice.

Presentation

The manuscript is –
- on the paper size to be printed ☐
- clear and legible ☐
- written in ink ☐
- set out page for page ☐
- paginated correctly ☐
- paginated to match Contents page ☐
- set out with
  - margins ☐
  - headings ☐
  - subheadings ☐
  - sub-subheadings ☐

each lesson starting on a new page ☐

Illustrations are –
- shown clearly in the required size ☐
- correct ☐
- appropriate ☐
- have a teaching purpose ☐

The tapescript has –
- a title page showing
  - sound effects ☐
  - music ☐
  - voices ☐
- appropriate layout and control directions ☐

Teaching

The objectives are clear ☐
relevant ☐

The content is correct ☐
appropriate ☐

The teaching approach is appropriate to the subject ☐

The lesson flows logically ☐

The equipment used is appropriate ☐

The lesson is the right length ☐

All terms are explained adequately ☐
correctly ☐

The activities
match the objectives ☐
are numbered correctly ☐

The answers are correct ☐
complete ☐
numbered correctly ☐

Continuity is maintained between components, for instance, lesson — worksheet — tape ☐

Appendix Three Source: Wellington Dept. of Justice

Census of Prison Inmates 1991

Authors: Beverley Braybrook and Pamela Southey
Policy and Research Division

- There were 131 female and 3663 male sentenced inmates in prison at the time of the census.
- 62% were under 30 years of age.
- 40% of inmates specified NZ European ethnic origin only, 43% NZ Maori only, and 9% Pacific Island only.
- 11% of female inmates and 24% of male inmates were serving a total custodial sentence of five years or more (including life and preventive detention sentences).
- 39% of female inmates and 61% of male inmates had previously served a prison term.
- 62% of female inmates and 78% of male inmates had been convicted of some offence before they were 20 years old.
- 51% of female inmates and 78% of male inmates had at least one conviction for a violent offence.
- 34% of female inmates and 51% of male inmates were in prison for a violent offence.
- 4 female inmates and 72 male inmates were to be deported at the end of their sentence.
- 40% of female inmates and 24% of male inmates were in prison for a property offence.
- 10% of males were listed by prison staff as belonging to gangs, and a further 11% were recorded as being either associates or ex-members of gangs.
- 22% of females were listed as having some gang affiliation.
- 21% of females and 15% of males were receiving psychological or psychiatric treatment.
- 77 female and 1206 male inmates indicated they were caring for or were financially responsible for one or more children who were living with them before they entered prison.

Appendix Four

GUIDELINES FOR DEPT OF JUSTICE SUBJECT TEACHERS

STUDENTS

Dept. of Justice students for the main part have had, at most, two years' secondary education. Some may have become institutionalised as a result of a lifetime in and out of prisons. Prisoners may have very negative attitudes to education and school is seen as a place of failure.

APPROACH

Positive reinforcement is essential. Never underestimate the need for encouragement and support. Criticism should be minimal and phrased as positively as possible. We are able to offer these students access to education, a positive regard for education and hopefully an ability to cope better by offering a high degree of positive encouragement.

LETTERS

- Letters should be positive and clearly written (sometimes prisoners complain they cannot read the teacher's comments).
- Try to be chatty but remember they are in prison for a reason, so avoid getting personally involved and don't give excessive personal details.
- Do not send gifts etc. Do not ask why they are inside. We are supplying an education and that is all. We are not responsible for their social or religious welfare.
- All work and letters from The Correspondence School go to the Education Co-ordinators within the prisons. They are responsible for the students' entire education programme so do not make suggestions to the prisoners without stating they must check with their Education Co-ordinator.

STUDENT RESPONSES

- Try to remember that often prisoners do not reply to letters because of their lack of self esteem. This does not mean that they do not appreciate the letters that they receive. The letters are very important to them, and often the only personal mail they receive.
- Try not to be offended if some students write obscenities or appear angry. It is not a personal attack on you. Their situation is difficult and we do not know the reasons or circumstances. However, please let the Student Adviser know if it is excessive, because the Education Co-ordinator can then be contacted if deemed necessary.

Source: The Correspondence School

ADMINISTRATION

- The Student Adviser is responsible for the administration of prisoners and their courses. If you are in any doubt about a student query, please refer to the Student Adviser.

- If you are unclear / unsure about any school policy or procedure please don't guess or give any misinformation.

- If your student has changed prisons, or been released, please let the Student Adviser know.

- If any barcode label has been changed or written over, please send to Student Adviser.

- If the course level is inappropriate please let the Student Adviser know. If the student has completed usually more than two sets it is difficult to adjust levels, so try to let the Student Adviser know immediately.

- We have been asked by the Department of Justice not to show the name and address of the inmate on the orange cards. All work is addressed to the Education Co-ordinator, not the student, on one side of the orange card.

Source: The Correspondence
School, Wellington, New Zealand

Massey University, Palmerston North, NZ
and
Waiariki Polytechnic, Rotorua, NZ

First Year Applied Science

Massey University, Palmerston North, New Zealand
Waiariki Polytechnic, Rotorua, New Zealand

First Year Applied Science

Case Study Focus: Conjoint Programs

About Massey University

Massey University was established in 1964 when Massey Agricultural College (originally established in 1927) amalgamated with a branch college of Victoria University, Wellington. Massey University is located in Palmerston North, a city of 75,000 in the southwestern area of North Island, New Zealand.

The University has 47 departments grouped into nine faculties and three schools (see Appendix 1 for details on departments):

- Agricultural and Horticultural Sciences
- Veterinary Sciences
- Science
- Business Studies
- Information and Mathematical Sciences
- Technology
- Humanities
- Social Sciences
- Education
- School of Applied and International Economics
- School of Biological Sciences
- School of Aviation

The University has twelve research centres and six farms located on 5350 hectares of land nearby. In 1994, 250 research projects totalling $8,864,236 (New Zealand dollars which are approximately equivalent to Canadian dollars) were reported to University Council. The library has approximately 640,000 volumes and 7,000 serial titles.

Massey employs about 825 full-time academic staff and 895 full-time general staff and has an equal opportunity policy in both education and employment.

1994 saw an on-campus enrollment of 11, 250 students, about 75 of whom are overseas students from 50 countries. Close to 1200 of the total student number were enrolled at the Albany campus where there is a large Maori population. Massey offers programs at certificate, diploma, undergraduate, and post-graduate levels. Appendix 2 indicates extramural awards by academic faculty.

Massey University is dual-mode, offering on-campus and distance delivered courses (papers)[*]. The University has been the major distance education provider in New Zealand for over thirty years, offering approximately 700 courses in 140 subject areas externally to approximately 18,000 students most of whom study on a part-time basis. Many of these courses are transferable for credit in programs in other New Zealand universities.

Department of Maori Studies

Massey's Department of Maori Studies was established in 1986, and is housed within the Faculty of Social Sciences. Previously, it was housed within Anthropology. Maori Studies is staffed by approximately 20 academic faculty and support staff.

The Department offered 16 courses in 1995 (see appendix 3) in subjects ranging from Maori language, culture and arts to health, women's studies, policy, history and tribal research methods. Courses are offered on campus and distance delivered. The Department offers post-graduate programs to people who already have a university qualification. These programs are as follows:

- Diploma in Social Science and Diploma in Humanities (Maori Studies)
- Diploma in Maori Development
- Master of Arts (Maori Studies)—for students who have majored in Maori Studies at the undergraduate level
- Master of Philosophy (Maori Studies)—for students who not have majored in Maori Studies at the undergraduate level
- Doctorate/Ph.D. (Maori Studies)

Prior learning and experience may enable a student not holding a B.A. to enter a post-graduate program under the *ad eundem statum* regulations. Participants in these programs may write their thesis (if one is required) in English or Maori.

Instruction in te reo Maori (Maori language) is a major focus of the Department. Maori people say that it is through te reo Maori that they can sustain, maintain and communicate their daily lives, ideas, insights, values, beliefs, rituals and ceremonies. The Department offers five courses in te reo Maori. Each course has audio, written and visual materials as well as a session on a marae (traditional meeting place). Most courses are available extramurally as well as internally (Department of Maori Studies Te Reo Maori brochure).

The Department's newly established Bachelor of Maori Visual Arts (BMVA) links art to language and culture, so that program graduates will be knowledgeable about contemporary Maori art, be competent artists, and be proficient in te reo Maori. Currently, enrollment is limited to twenty students per year. A large number of BMVA courses are offered externally.

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[*] Massey University is trying to standardize its terminology and uses the term "paper" for what would be called a "course" in North America. Because most readers will be from North America, the North American term "course" will be used in all case descriptions.

In addition to its program and course (paper) offerings, the Department runs three other projects:

- Maori Health Research Unit—focuses on Maori health promotion, Maori health service delivery and assembles a bibliographic database of literature related to Maori health.
- Te Hoe Nuku Roa/Maori Profiles—funds from the Public Good Science Fund of New Zealand support research in the position of Maori in Aotearoa (New Zealand). The resulting information will be used for future planning and development. The aim of the profiles is to explore what it means to be Maori in the 1990s and provide a comprehensive database reflecting the situation in this decade. The project is being carried out in five phases between 1993 and 2015.
- Maori Translation Unit

The Maori Studies Department has an open-door policy for Maori students and they get to know many students personally as they come in for support or just to meet informally. The Maori Studies Department also has counsellors who support Maori students studying full-time on campus.

The interviewer had the opportunity to meet with the Student Support Officer and the Maori Community Liaison Officer within the Maori Studies Department. Information from those interviews follows.

Student Support Officer

The Student Support Officer's major role is to ensure that students have adequate levels of support, to offer assistance in study skills, to liaise between faculty and students, and to break cultural barriers which impede student success in academic studies. Another important role is to work with faculty to find ways to prevent the high rate of Maori failure in academic study. Part of this will mean orientation to lecturers to help them address Maori learning styles. There is a feeling that eventually all academic departments will need Maori faculty to teach Maori students more effectively.

The Student Support Officer is a Maori woman with a background in education and also teaches at Massey's Department of Education. She provides support to Maori students across faculties and to external students when they come to campus. In addition, she can go out to communities to meet with students.

Community Liaison Officer

The Community Liaison Officer's role is to provide a link between the University and the Maori community. She notes that communities are very diverse, so the approach is to go out to maraes and communities to talk about the University and what it has to offer. She is also involved in expositions promoting Massey.

Up to two-thirds, of Massey's Maori students study externally. This enables them to try academic study on a small scale before making the commitment to come to campus full-time. It also allows them to continue to live and work in their communities. Many will take an entire year's worth of courses before coming to campus. The Community Liaison Officer said that allowing students to work gradually, one course at a time, helps them realize that a university degree is not beyond their reach.

Equal numbers of Maori men and women pursue tertiary level studies at Massey. Both realize the importance of education in gaining employment.

The Community Liaison Officer has Maori heritage and has had extensive experience as a government-employed Maori Affairs Community Officer. She knows many Maori people from her government work and sees her role as one of encouraging Maori people enter tertiary-level studies. She said that the biggest barriers to students are:

- financial support
- pursuing an academic stream at secondary school
- home responsibilities—parents and caregivers who have not participated in formal education don't understand the amount of study high school students must do in order to obtain entry levels for tertiary study

Maori Student Support at Massey

Massey offers a number of services to Maori students including the following:

- Maori Learning Support Consultancy—provides tutorial and study skill support to Maori students and acts as a liaison between students and academic faculty as well as advice on financial assistance, budgeting, accommodation, and employment
- Kai Hono Maori/Maori Community Liaison Officer—provides a link between Massey and Maori communities, provides details on course options, entrance requirements, fees, university facilities, community resources, and grants and bursaries for Maori students
- Department of Maori Studies
- Te Atawhai—offers a Maori common room, student counselling centre, bulletin board
- Manawatahi—representative body of Massey Maori students sits on Massey University Student Association (MUSA). Maori Student Officers are elected annually to Manawatahi and are a student liaison to Manawatahi and MUSA
- Te Mana Akonga—Maori Students Association of Aotearoa is made up of nine such associations in the country
- Te Huinga Tauira—annual meeting of Maori students for mutual support, feedback and advice to universities, further planning for Maori students
- Turitea—a group of Maori students offering traditional instruction and recreational activities
- Maori Education Trust—receives funds and donations from public and private organizations to promote and encourage Maori in education. The Trust is made up of

representatives from eight Maori agencies. The Trust provides six post-graduate and four under-graduate scholarships for Maori students

- Maori faculty and staff within may academic departments provide support and act as role models

Centre for University Extramural Studies (CUES)

Massey's Centre for University Extramural Studies (CUES) is responsible for the delivery, administration, and support of distance education offerings. CUES employs approximately thirty staff and is divided into three sections under the leadership of a Director (see Appendix 4):

- Teaching Resources—prepares and produces study materials
- Administrative Services—administers extramural courses
- Regional Services—student support network

At the time of the interview, the Teaching Resources section had the following staff: a manager/teaching consultant, one editor, eight word processing staff, and one materials production assistant, and a materials production coordinator. Administrative Services has six types of position: manager, administrator, dispatch office, tape copying unit, and assignments office. Regional services has five types of position: manager, course advisor, computer-mediated communications officer, regional advisors in six centres, and publications officer.

Courses which are offered externally are also offered on-campus. Distance education courses are primarily print-based to provide access to learners. About one-quarter of the courses include audiotapes and a small number include videotapes which are costly to produce. A number of courses include teleconferencing and an electronic network was currently established to enable interactivity via e-mail. An increasing number of courses require that students have access to a computer. Some external courses include intensive on-campus sessions for short periods of time. Finally, some courses are offered face-to-face in regional centres. These are usually intensive sessions offered during weekends.

Distance-delivered courses are written by academic faculty, called course (paper) coordinators. Each course coordinator is ultimately responsible for his/her external offering. Course coordinators usually teach the course as well as assembling external course materials. It is up to the course coordinator's academic department to determine when a course requires revision. In some cases, course coordinators have hired junior faculty to assist in grading in courses with high enrollments.

CUES provides support to course writers, through its Teaching Resources unit. However, there are a limited number of CUES staff to provide this support for the large number of external courses developed. Before materials go to print, they are subjected to a quality checklist developed by CUES Teaching Resources Division (see Appendix 5).

Interview with CUES Teaching Resources Unit

The Manager of Teaching Resources provided some insight on CUES course development assistance, such as instructional design support, to course coordinators. It is understandable that with the large number of external course offerings (about 700), CUES cannot provide much time commitment to any one course. Since most courses have been offered for several years internally before they are developed for external study, content is established. While Teaching Resources staff see themselves as advocates for learners, they do not advise on matters of content or the course coordinators' writing style which may be formal or informal. Teaching Resources course development staff usually have backgrounds in English, journalism and education.

Development of a new course normally takes approximately 400 hours depending upon the development of additional multimedia resources. Course coordinators decide whether or not they want CUES assistance. Course coordinators usually ask for assistance regarding inputting, editing, and paste-up. The materials production coordinators negotiates with academic staff on elements such as colour-coding, module dividers, binding, etc. CUES has produced a set of guidelines to ensure adherence to standards such as elements to be included in a course, internal consistency, referencing, binding, margin width etcetera, the appearance of the course and approach to content delivery (see Appendix 5). CUES staff has also recommendations on the size of the course which is related to the number of credits and how much information learners can process.

Course evaluations are conducted by the Student Evaluation of Teaching (SET), and is not routinely done by CUES.

There is overall concern in CUES that there are too many courses for their resources and for the numbers of learners in each course. Some courses have five students or less. It is possible that the number of external courses offered at Massey will be reduced over the next few years.

External Student Support

Administrative support for extramural students is available from the six Regional Advisors as well as from CUES and Student Affairs at the Registry Office. Academic staff provide content support and some academic faculties will hire local tutors to help with specific programs. Students who need support in study skills can participate in CUES seminars in various centres across New Zealand or purchase "The Learning Game" the print package that supports the seminars.

Students are encouraged to form local study groups to facilitate their learning. The Extramural Students' Society is a group of external students who have been studying at a distance from campus for some time. This group's Area Communicators volunteer to help set up local peer support groups and study circles. However, many students are too busy to participate in study groups. Massey must ensure student anonymity. Not all students are willing to share their names with the Regional Advisors and/or with the Area Communicators.

Students in need of personal support rarely contact Massey, but may receive some advice from Regional Advisors or be referred to an Advisor through a tutor who happens to recognize a problem.

Students who do not have normal university entrance requirements may apply under provisional entrance or special admission. Bridging support is available on campus; study skills seminars are available off-campus.

Clients

As previously mentioned, there are about 18,000 external students enrolled with Massey, about 500 of whom are full-time students. A large number of the external students are in Business Studies and the numbers in post-graduate programs is increasing. Most external students live within an hour of the University and study externally for reasons of convenience and flexibility. Since the 1970s, female external students outnumbered males by about one-third. Age range has increased from students in their mid 20s and 30s between in 1970 and 1986 to aged forty or over in 1992. This may reflect the fact that people are returning to university for upskilling.

Funding Exigencies

Public tertiary education is funded on the basis of equivalent full-time student units (EFTS). Academic departments receive funds to run their course. Funding rates vary depending upon the department. For example, the undergraduate arts/business allocation is lower than either the agricultural allocation or that of veterinary science. Prior to 1990, external courses were allocated funds on the same basis as the academic departments to which they belonged, less 20%. Recently, the external allocation has been set at the lowest arts/business studies rate, even if the external course offered is from veterinary science. The reduction in funding is causing academic faculties to re-assess whether or not they can afford to offer low enrollment external courses in future.

The New Zealand Qualifications Authority

The New Zealand Qualifications Authority approves degrees for tertiary educational institutions. Most educational institutions included in the Authority are polytechnics. New Zealand universities have chosen to not be part of the Authority's program approval structure because they believe it will cause them to lose their autonomy. The Authority allows some polytechnics to now deliver degree credit courses and degrees. It is worth noting that the division between New Zealand's universities and its polytechnics are beginning to merge as more polytechnics can offer degree credit courses and programs. This has resulted in more competition between universities and polytechnics—polytechnics must assure quality and sufficient stringency in their courses; universities must market more effectively, ensure accessibility to students, and enhance student success.

Conjoint Programs

Conjoint teaching arrangements allows another tertiary institution to offer a Massey course face-to-face using the University's external materials. Massey provides the materials, approves the instructor, and monitors the teaching. The conjoint institution hires instructors. Local instructors teach, mark assignments, set and grade examinations. Such arrangements are usually developed for year 1 of an undergraduate program. Students involved in this arrangement have access to Massey's extramural services such as the library.

Under this arrangement, the conjoint institution receives government funds according to equivalent full-time student units (EFTS). The conjoint institution reimburses Massey for its services. The government is supportive of such collaborations which do not cost additional money and which provide greater student access to the University.

The benefit for the conjoint institutions is to be able to offer university-level courses. The benefit for Massey is to offer year 1 elsewhere in the hopes that students will come to campus for year two which will increase the University's EFTS numbers. Massey prefers to collaborate with nearby institutions so that in year two students are more likely to come to Massey rather than going elsewhere.

Massey is not only motivated by finances to enter into conjoint arrangements. Within Massey University's charter is a commitment to serve the Maori population. The University, through CUES, is forging conjoint arrangements to promote university access to Maori people who it is believed learn more successfully face-to-face in their own communities where supports are available. Some of these efforts have been more successful than others. An example of a conjoint program that is likely to be successful is the arrangement for the first year of an Applied Science undergraduate degree with Waiariki Polytechnic in Rotorua. A large number of Maori learners are studying at Gisborne Polytechnic which also participates in this type of arrangement with Massey. Other institutions such as Otaki Polytechnic, which is a relatively new Maori institution understandably does not want to collaborate with mainstream public institutions until it has established its own autonomy.

Waiariki Polytechnic, Rotorua

Waiariki Polytechnic in Rotorua is a small institution with a fifty per cent population of Maori students. Because the Polytechnic is located near Rotorua, one of New Zealand's most famous tourist spots, a main focus of the institution is tourism and related services. Rotorua's population is about 65,000.

The institution is located on and near vast Maori-owned lands which are ideal for forestry and agriculture. Maori people manage the land, but Pakeha (New Zealander of European ancestry) tend to be employed to do the work. Unemployment among Maori people remains high since few Maori people have the forestry and agricultural skills to work in these industries. Building these skills is, therefore, a priority of the people and the Polytechnic.

The Polytechnic has approximately 8,000 enrollments annually, but many of these are people who take just one course. There are approximately 1400 full-time students in the institution.

The institution has a committee of tribal members who meet as required to provide input. The Polytechnic is in the process of building a marae on its property in support of its Maori students.

The Polytechnic is beginning to use teleconferencing to offer courses to people who cannot come to campus.

Conjoint Program—Bachelor of Applied Science

Overview

The conjoint program in Applied Science is a tripartite agreement between Massey University, the Te Awara Confederation (Maori people in the Rotorua area), and Waiariki Polytechnic in Rotorua to offer the first year of an undergraduate degree in Applied Science at the Polytechnic.

The Program combines one year degree credit study at Waiariki Polytechnic with practical work in agriculture and forestry industries. In order to complete the Bachelors degree, students continue their studies with Massey University.

History and Community Involvement

The idea for the program emerged when a senior member of the Rotorua Maori community, Bishop Kingi, attended his son's graduation from Massey University. Mr. Kingi, who was involved in Maori land management in Rotorua and had extensive experience in Maori perspectives on business, realized the need to educate Maori people locally to be employed in the forestry and agricultural industries on their lands. He realized that once land ownership was settled with government, land management and skills to develop the land were needed. He knew that the empowerment, confidence and self-esteem of Maori people is intertwined with the land, the development of their resources and their management expertise.

The Te Awara people own a large area of fertile land in the region, from Rotorua to Lake Taupo and the Bay of Plenty. Prior to settlement, lands were tribally-owned and worked by hapus (subtribes) according to their needs. The Te Awara Confederation did not lose their land to the extent that many other Maori in the country had through partitioning and consolidation during colonization. Rotorua is said to be the forestry centre of New Zealand, with the biggest man-made pine forest in the world. The Forestry Research Institute, Headquarters for the Tasman Forest, and the Forestry Corporation, a state-owned enterprise, are all located in Rotorua. The area has much agricultural and horticultural land as well.

Mr. Kingi first spoke to Massey's Chancellor in March, 1993. He was referred to the Head of the Maori Studies Department who was very receptive to the idea for a conjoint agreement. In August, 1993 the first meeting between Massey University, Waiariki Polytechnic and local Maori people occurred. The meeting was successful and gave the opportunity for stakeholders to explain what was possible on all sides as well as limitations. Included were a small group of Maori from the Te Awara Confederation, the Head of Maori Studies, the Head of CUES, the Dean of Horticulture/Agriculture at Massey, and representatives from Waiariki Polytechnic.

Mr. Kingi has *mana* among his people—he is an important and well-respected kaumatua (community elder) both politically and economically. This is important in Maoridom, and without his efforts to steer the Program, it may have never reached its current stage of development. He took the initiative to bring together Maori members because he knew they needed a common view and vision regarding the potential of collaboration. It was believed that opening the meeting to a larger group in the early stages would result in the effort being sidetracked or politicized to the extent that it would never succeed. Several similar meetings occurred. The proposed conjoint arrangement was made public when all parties were assured that it would be accepted by the University and by the Maori community.

The focus on Applied Science fit the aspirations of the Maori community well. A few criticisms were expressed regarding the lack of wider consultation among Maori people. Some people thought that the community's educational focus should be K to 12, not tertiary level education. However, from previous experiences Mr. Kingi was cognizant of the dangers of too wide a consultation and the major players were in favour of the conjoint Program. Three subtribes of the Te Awara Confederation have been involved.

Support was not only in the form of verbal agreement. Funds from the administrators of land holdings were committed to program development. Placements on farms and in the forestry industry were also made available for students to provide the opportunity for them to gain practical experience while learning.

Waiariki Polytechnic staff were very excited about the conjoint arrangement since it would increase their student numbers, expand their higher level offerings especially in math and science, link them to Massey University, and fulfill their mandate to provide access to Maori people. As previously mentioned, Massey was enthusiastic because it would increase their student numbers and also help fulfill their mandate to provide access to Maori people. In addition, the University was well-suited to the Program because of its strong agricultural base.

The Program is so new that at the time of the interviews, only a memo of agreement had been drawn up. The first intake of students was January, 1995.

Clients

At the time of this researcher's visit, six students were enrolled in the Program. The number was expected to increase to nine. All participants were under age 20, and identify with Maoridom. Only one female is enrolled. Some students have had work experiences in agriculture and orchards in the Rotorua area. All have been selected and accepted based upon the recommendation of the Maori community.

While the Program is open-entry, allowing non-Maori admissions, it has a strong Maori focus, particularly on Te Awara tribal descendants, and to date no Pakeha people have applied for admission.

Language and Culture

The Program is delivered in English. Because the Program is face-to-face and focuses on Maori people, it has the flexibility to incorporate Maori language and cultural components throughout. However, one developer from Massey noted that the University as a whole needs to develop a more Maori focus, particularly regarding the external courses upon which teaching for this Program at Waiariki Polytechnic is based. One way of doing this is to work more closely with the Maori Studies Department.

Because Waiariki Polytechnic is a bicultural institution, instructors have a strong bicultural focus as well as strength in the content area. The Polytechnic is in the process of constructing a marae (meeting place) on site which will become a focal point for Maori students.

Entry Requirements and Financial Support

Mature and special entry applies at both Massey and Waiariki. Because it is a polytechnic, it is easier for Waiariki to be flexible regarding entry requirements.

Scholarships and special grants are available to Maori students to support their tuition expenses. Tribal grants are also available. Tribes get part of this money from government lands payments. Expenses beyond tuition are often the responsibility of students once they come to campus. The Community Liaison Officer in Maori Studies noted that if relatives farm, they often send food to on-campus students to help them reduce their expenses.

Student Support

Student supports are in place at Waiariki Polytechnic which has a great deal of experience working with Maori learners. When students come to Massey, they will have access to the supports available on campus (previously mentioned), the support of Maori faculty such as Tanira Kingi in the Agriculture/Horticulture Department, and others in their cohort group.

Because the Program is so new, it is difficult to ascertain what supports students will require. They are young, and may need support in working independently. Academically, it is felt that they will need support in math and science. Waiariki Polytechnic will supply tutors and is committed to these students succeeding in their academic work.

It is hoped that two levels of support can be set up: one through weekly student meetings and the other through formalized community support under the leadership of Bishop Kingi. Mr. Kingi believes that Maori failures in the mainstream educational system have been largely due to the fact that their different inherent "spirituality" has not been addressed. He says that the fact that this Program will be small will mean more individualization which will largely overcome past deficiencies in mass education.

The advantages of offering this Program to a cohort group first at their local Polytechnic is that they will have the support of each other, they can live at home where it is cheaper, and they will have the support of their friends, families and community.

Design and Delivery

The Bachelor in Applied Science is three years in length. The first year of the Program is taken face-to-face at Waiariki Polytechnic. In years two and three of the Program, students attend Massey University.

Lecturers from the Polytechnic enhance their instruction using Massey's external courses. Most of the courses were already offered at the Polytechnic, but using Massey's materials as a base ensures transferability. The exception to this is the inclusion of two external courses from the University of Waikato in Hamilton—Maori Language and Maori Culture. The reasons for this is that these courses were already being offered at the Polytechnic, they were already transferable to Massey, and they fit course scheduling. The University of Waikato in Hamilton is actually geographically closer to Rotorua than Massey is.

During the pilot year (1995) most participants are taking six courses at the Polytechnic. Four participants with stronger academic backgrounds are taking an extra external course from Massey with the support of a tutor supplied by the Polytechnic.

Some of the courses included in the Program are:

Quantitative Business Methods
Business Communications
Macroecnomics
Business Organization of Management
Principles of Ecology
Foundations Science (Physics and Chemistry)
Maori Language
Maori Culture

Future and Challenges

In the immediate future, developers hope to expand course offerings in 1996, and to put the student support system in place.

In future, many hope to establish a Massey facility at Rotorua so that students can complete their entire degree within that community. Participants from the Te Awara Confederation envision a satellite campus similar to Massey's multi-million dollar outpost at Albany with expanded course and program offerings. One program developer would like to see a more appropriate name attached to the Program, such as Maori Resource Management, to reflect its focus.

References

Interviews

The information in this case study is based on interviews in February, 1995 with the following people:

Tom Prebble, Director, Centre for Extramural Studies, Massey University

Maureen Kortens, Teaching Consultant, Centre for Extramural Studies, Massey University

Mason Durie, Department of Maori Studies, Massey University

Pare Richardson, Learning Support, Department of Maori Studies, Massey University

Tanira Kingi, Department of Agricultural and Horticultural Systems Management, Massey University

Alison Rowland, Manager Regional Services, Centre for Extramural Studies, Massey University

Bishop Kingi, Chairman of Ngati Whakaue/Tribal Lands Incorporated, Rotorua

Neil Percival, Rural Studies Unit, Waiariki Polytechnic, Rotorua

Yvonne Marshall, Maori Community Liaison Officer, Maori Studies Department, Massey University

Francis Fitzgerald, Student Support, Maori Studies Department, Massey University

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Appendix One

Massey University Organisational Structure

Teaching and Research

AGRICULTURAL & HORTICULTURAL SCIENCES FACULTY

Departments of
- Animal Science
- Agricultural Economics and Business
- Agricultural Engineering
- Agricultural and Horticultural Systems Management
- Plant Science
- Soil Science

BUSINESS STUDIES FACULTY

Departments of
- Accountancy
- Business Law
- Finance
- Human Resource Management
- Management Systems
- Marketing
- Property Studies
- Centre for Banking Management
- Institute for Executive Development

TECHNOLOGY FACULTY

Departments of
- Consumer Technology
- Food Technology
- Process and Environmental Technology
- Poduction Technology

Research:
- Food Technology Research Centre
- Product Innovation Centre

EDUCATION FACULTY

Departments of
- Human Development Studies
- Educational Psychology
- Policy Studies in Education
- Palmerston North College of Education

SCIENCE FACULTY

Departments of
- Chemistry and Biochemistry
- Physics
- Ecology
- Microbiology and Genetics
- Plant Biology and Biotechnology

Also offers majors in: Biological Science, Computer Science, Earth Science, Electronics, Environmental Science, Geography, Information Systems, Mathematics, Mathematical Physics, Molecular Biology, Occupational Safety and Health, Operations Research, Plant Science, Plant Health, Physics, Physiology, Psychology, Science and Management, Statistics, Zoology.

HUMANITIES FACULTY

Departments of
- East Asian Studies (Japanese and Chinese)
- English
- European Languages (French and German)
- History
- Linguistics and Second Language Teaching
- Music
- Philosophy
- Religious Studies

Also majors in Maori Studies, Media Studies and Communication, and Classical Studies.

Papers in Art and Architecture.

SCHOOL OF APPLIED AND INTERNATIONAL ECONOMICS

Departments of
- Agricultural Economics and Business
- Economics

SCHOOL OF AVIATION

- Extramural major in aviation systems

SOCIAL SCIENCES FACULTY

Departments of
- Institute of Development Studies
- Economics
- Geography
- History
- Maori Studies
- Museum Studies
- Nursing & Midwifery
- Planning
- Police Studies
- Psychology
- Rehabilitation Studies
- Social Anthropology
- Sociology - also Programme of Women's Studies
- Social Policy and Social Work

FACULTY OF INFORMATION AND MATHEMATICAL SCIENCES

Departments of
- Computer Science
- Information Systems
- Mathematics
- Statistics

Also majors in Computing, Electronics, Mathematical Physics and Operations Research.

VETERINARY SCIENCES FACULTY

Departments of
- Physiology and Anatomy
- Veterinary Clinical Sciences
- Veterinary Pathology and Public Health

Administration

REGISTRY

Course Change
Cross Credit
Enrolment
Fees
Graduation
Records
Student Finances
Course Work Carried Forward
Withdrawal

CENTRE FOR UNIVERSITY EXTRAMURAL STUDIES

Assignments
Course Advice
Examinations
Campus Courses
Regional Services
Student Advice and Support
Study Material
Study Skills
Teaching Consultancy

MASSEY UNIVERSITY

FACULTIES AND SCHOOLS

FACULTY OF AGRICULTURAL AND HORTICULTURAL SCIENCES

- From its foundations as a world renowned agricultural college, the Faculty continues to gain national and international respect for its contributions to agricultural teaching and research. One of only two such schools in the country, the Faculty offers programmes which apply science and management to the challenges in primary industry and the wider economy.

FACULTY OF BUSINESS STUDIES

- New Zealand's largest business school has programmes designed to prepare graduates for leadership roles in the business sector. Active in open university study, with courses tailored to meet sector requirements, the Faculty has developed an Executive MBA which is now taught in New Zealand's main centres.

FACULTY OF EDUCATION

- Massey University has the only faculty of Education in New Zealand. Its curriculum and research programmes focus on the processes and professional skills associated with teaching. The Faculty is involved in the largest educational research programme carried out by a New Zealand university - introducing computers as teaching aids into New Zealand secondary schools.

FACULTY OF HUMANITIES

- The Humanities Faculty, in embracing the study of human culture, teaches the ability to acquire knowledge, think critically and to express thought clearly. The Faculty has a strong publishing record and is committed to open university study. Its modern language programmes are a major asset to Massey University.

FACULTY OF INFORMATION AND MATHEMATICAL SCIENCES

- The Faculty offers programmes of study designed to improve society's numeracy and computing skills. Its curriculum acknowledges the importance of information processes to New Zealand's economic and social future.

FACULTY OF SCIENCE

- The Faculty reflects a key strength of the University with its emphasis on the collaboration between biological and physical sciences. Its research programme is attracting international funding and is supported by several national research institutions located next to the Massey University campus.

FACULTY OF SOCIAL SCIENCES

- The University's second largest faculty offers programmes which focus on the study of people, their ways of living and their beliefs, values and customs. Major interests centre on New Zealand and Pacific Rim societies. Open university study is a strong feature.

FACULTY OF TECHNOLOGY

- New Zealand's only university school in technology combines science, engineering and management teaching in areas of vital importance to the economy. The Faculty is developing new subjects as part of New Zealand's drive for products and processes that increase economic competitiveness.

FACULTY OF VETERINARY SCIENCE

- As the national centre for veterinary training, the Faculty focuses on the health of farm and domestic animals and the treatment of disease and injury. Through its education of veterinary practitioners and researchers, the Faculty makes a major contribution to animal production, the land based industries and the sociological benefits of keeping companion animals.

SCHOOL OF APPLIED AND INTERNATIONAL ECONOMICS

- The School embraces the traditional rigour of the discipline of economics, but has as its outstanding strength, an international perspective and a focus on applied economic analysis. Both these strengths are reflected in its expanding teaching and research programme.

SCHOOL OF AVIATION

- The only university aviation school in New Zealand, the Massey University School of Aviation offers programmes designed for aviation professionals both nationally and internationally.

SCHOOL OF BIOLOGICAL SCIENCES

- The School acts as a co-ordinating body for the University's diverse teaching and research resources in the biological sciences.

Appendix Two

Faculty		Degrees		Diplomas	Certificates
	Bachelor's	*Honours*	*Master's*		
Ag/Hort	4	–	–	8	3
Business	2	1	3	11	2
Education	1	–	3	3	2
Humanities	1	–	2	4	3
Science	2	1	1	1	1
Social Science	3	2	4	13	5
Technology	1	1	–	6	–
Totals	**14**	**5**	**13**	**46**	**16**

Qualifications offered

Source: Pech, Robert M. (1994).
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EXTRAMURAL

Extramural study may be undertaken at home by correspondence. This option is suitable for those people unable to attend lectures on a regular basis because of other commitments: work, family, distance etc.

IMPORTANT DATES

December 1994
Enrolments accepted for 1995.

Check in the enrolment handbook for enrolment closing dates.

COURSE FEES

The fees for 1995 will depend on the age of each student and the course of study. Further details can be obtained from the study fees booklet which is enclosed with your enrolment pack.

MĀORI STUDIES STAFF

Professor M H Durie, *Head of Department*
[redacted]
Lecturers
[redacted]
Shane Cotton
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Yvonne Marshall, *Kai Hono Māori*
Nguha Patuwai, *Assistant Lecturer* (Albany Campus)
Utiku Potaka, *Research Officer*
Mihi Ratima, *Research Assistant*
Debbie Tibble-Williams, *Assistant Lecturer*
Esther Tinirau, *Departmental Secretary*
John Walden, *Research Officer*

TURITEA MAORI CLUB

The club offers the opportunity for participation in a wide variety of Māori cultural activities: waiata; powhiri; haka. Turitea's strength comes from recognising and encouraging input from the numerous whānau, hapū, and iwi represented on campus.

The club provides a support system at both the academic and the social levels. The emphasis at all times is to enjoy ourselves in what ever we do. We always look forward to welcoming new members.

KAI HONO

Kia ora koutou e pānui mai nei.

The Kai Hono is a liaison officer who seeks to bring Māori communities and Massey in to a closer partnership, increasing Māori representaion on campus. Encouraging Rangatahi to consider tertiary education is a major task. The Kai Hono is able to provide details on course options, entrance requirements, fees, university facilities, community resources and grants and bursaries.

Financial assistance for Māori students is available.

Application details are available from:

Kaihono
Department of Māori Studies
Massey University
Palmerston North

or telephone (06)3569-099 extn. 8737

SEMESTERS

Autumn: 27 February - 9 June
Mid-semester break: 14-30 April
Exams: 12-23 June

Mid-year break: 26 June - 14 July

Spring: 17 July - 20 October
Mid-semester break: 28 August - 1 September
Exams: 23 October - 3 November

BEST COPY AVAILABLE

MASSEY
UNIVERSITY

Department of

MĀORI

STUDIES

1995 Courses

Ko te putake o te iwi Māori ko te reo;
he taonga tuku iho.
Nau mai, Haere mai. Haere mai i runga i te whakaaro kotahi, kia uia atu ngā taonga i waiho iho nei e rātau kua mene ki te po.
Kia whitikihia ki ngā whakatipuranga e hau mai nei.
Tihe Mauri Ora!

1995 COURSES

ABBREVIATIONS

(E/DS) = available extramurally/double semester
(E/AS) = available extramurally/autumn semester
(E/SS) = available extramurally/spring semester
(I/AS) = available internally/autumn semester
(I/SS) = available internally/spring semester
(ALB) = also offered at Albany campus

50.106 Ngā Hanga Whakairo: Elements of Māori Design

(Robert Jahnke) (E/DS, I/AS)

An introduction to the scope of Māori Art with a view to recognising traditional elementary forms and their significance within the social and spiritual context of Māori society from pre-contact times to the present.

50.110 Te Kākano o te Reo: An Introduction to Māori Language and Tradition

(Pare Richardson) (E/DS, I/AS, ALB)

A beginner's course in written and spoken Māori with emphasis on oral competency. Cultural awareness will be reinforced through attendance at an overnight course on a marae.

50.111 Te Reo Rangatahi: Māori Language I

(Ian Christensen) (E/DS, I/SS, ALB)

Ko tēnei pepa hei mahi mā te tauira kua eke atu nei ki ngā taumata o te kura tuwhikete Māori. Ka whakahautia kia kōrerotia, kia tuhia hoki te reo Māori.

A course for students with prior knowledge of Māori language equivalent to the level of Sixth Form Certificate. Emphasis is given to developing oral and written skills in Māori.

50.114 He Tirohanga o Mua: Māori Culture

(Huata Nicholson) (E/SS, I/SS)

An analysis of Māori origins and settlement patterns based on mythology and selected tribal perspectives. Traditional lifestyles will be examined within a context of ritual, philosophy, technology and social organisation.

50.201 Te Kawenata o Waitangi: The Treaty of Waitangi in NZ Society

(Mason Durie) (E/AS, I/AS, ALB)

A review of conditions leading up to the signing of the Treaty; the texts, the status afforded the Treaty, including the place of the Treaty in New Zealand society.

50.202 Hauora Tangata: Māori Health - Trends and Measurements

(Mason Durie) (I/AS)

The overall objective of this half-year course is to gain knowledge and understanding of the health status of Māori people within the framework of changing social, cultural and economic conditions, by an examination of: the major health trends since 1800; contemporary health issues; the measurements of health and their relevance to Māori development.

50.203 Mana Wāhine: Māori Women

(Julia Taiapa) (I/SS)

This paper will address those aspects of mana that pertain to Māori women in all contexts. It will include the roles that Māori women assume both within a Māori social framework and beyond, and the ways in which mana is maintained, enhanced or lessened.

50.206 Ngā Mōmō Whakairo: Design Structures in Māori Art

(Robert Jahnke) (E/DS, I/AS)

An interpretation of the design structures that constitute Māori art from a bicultural perspective together with an examination of the factors that determine stylistic change.

50.211 Te Reo Rangatira: Māori Language II

(Taiarahia Black) (E/DS, I/AS)

Ko te tauira o tēnei pepa he rite ki te pepa 50.111 engari ko ōnā kupu, tikanga, whakanoho kōrero kei runga kē atu. Kua timata ki te titiro, whakarongo hoki ki te reo, me ōnā tikanga e puta mai nei i o tātou marae maha o te motu.

Oral exercises as for 50.111, but at a higher level of competency; the structure of Māori.

50.213 Tikanga-a-Iwi: Māori Society: The Tribal Group

(Julia Taiapa) (I/AS)

An anthropological treatment of the tribal group and its contemporary forms, e.g. kinship and community, land tenure.

50.301 Te Mana Te Kāwanatanga: Māori, Policy and the State

(Mason Durie) (I/AS)

This half-year course will examine recent policies, as well as legislation and judicial outcomes, that impact on Māori people and communities; the interaction between Māori and the State in the formulation of policies; and the effect of national policies on Māori people.

50.306 Ngā Aria Whakairo: Symbol in Māori Art

(Robert Jahnke) (I/SS)

An examination of documented material on the use of symbol in Māori art as recorded by ethnologists and historians and as perceived by the Māori artists and commentators of today.

50.311 Te Pāpā o te Reo: Māori Language III

(Taiarahia Black) (I/AS)

He whāwhā atu ki te tipu o te reo nei a ki ētahi o aua hohonutanga. Me te whakamātau atu ki te reo o te kai tito o te pā whaikōrero o te tū marae me te whai karakia. Oti atu ki ngā reo kei tua o Raukawa a kei te maru o Taranaki.

Emphasis on developing oral skills; studies of whaikōrero; waiata etc; interpretation of prescribed texts and manuscripts.

50.313 Mana Māori: Contemporary Maori Society

(Julia Taiapa) (E/DS, I/SS)

Selected aspects of Māori social life in predominantly non-tribal contexts. Topics include: Māori involvement in national politics; religious affiliation; employment; housing; urban development.

50.316 Tā Te Iwi Rangahau Kōrero: Tribal Research Methodologies

(Monty Soutar) (I/SS)

This course will provide students with knowledge, skill and understanding of methodologies appropriate for historical research within Māori communities and with *iwi*, *hapū* and *whānau*.

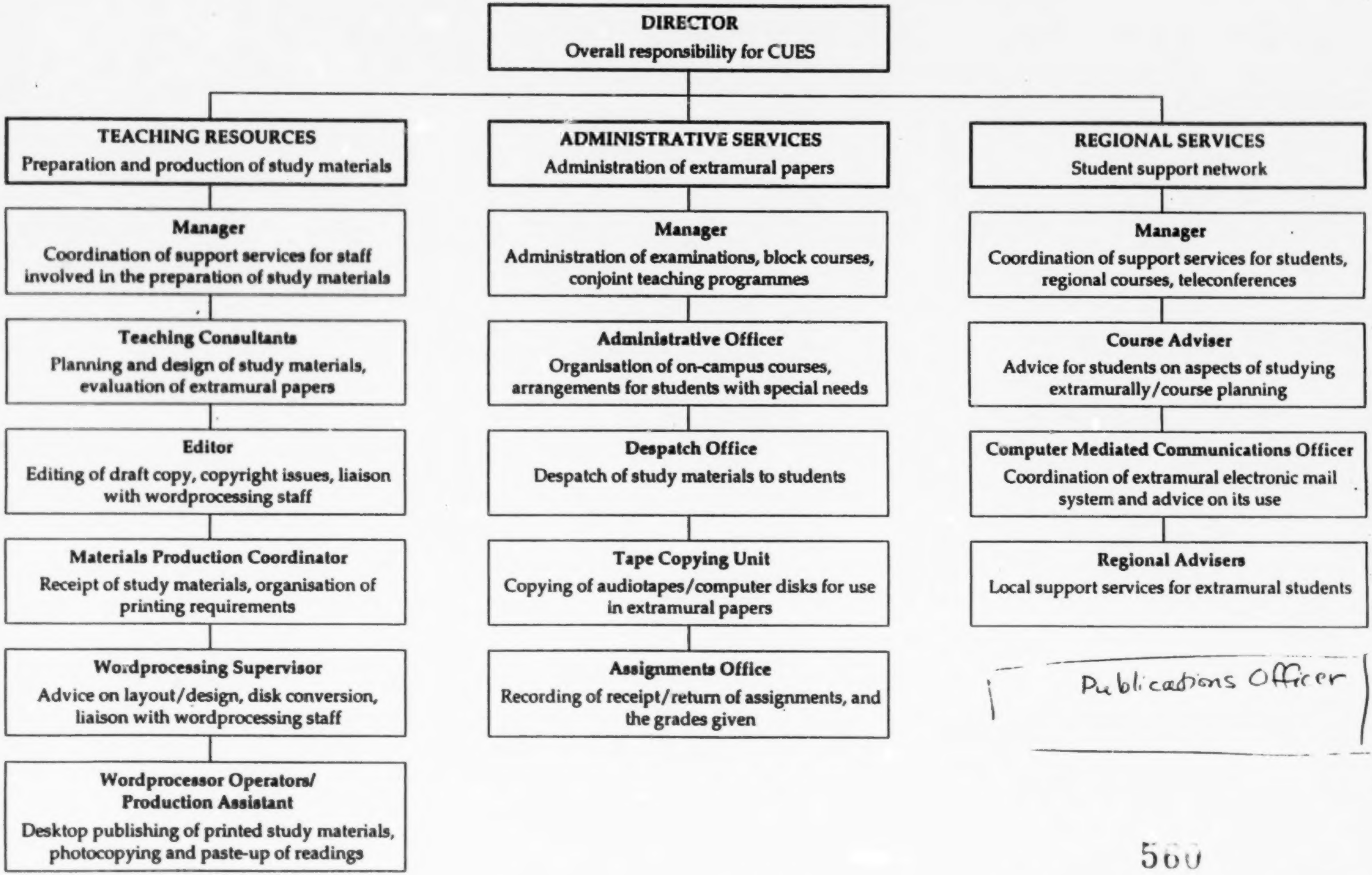
50.391 He Kaupapa Hei Tirohanga: Special Topic

(Monty Soutar) (E/DS)

Senior students who wish to undertake personal study in a subject of their own choice may do so provided the Head of Department has approved a proposal. This paper is available for extramural students only.

Appendix Four

Centre for University Extramural Studies Organisation Chart



DIRECTOR
Overall responsibility for CUES

TEACHING RESOURCES
Preparation and production of study materials

Manager
Coordination of support services for staff involved in the preparation of study materials

Teaching Consultants
Planning and design of study materials, evaluation of extramural papers

Editor
Editing of draft copy, copyright issues, liaison with wordprocessing staff

Materials Production Coordinator
Receipt of study materials, organisation of printing requirements

Wordprocessing Supervisor
Advice on layout/design, disk conversion, liaison with wordprocessing staff

Wordprocessor Operators/ Production Assistant
Desktop publishing of printed study materials, photocopying and paste-up of readings

ADMINISTRATIVE SERVICES
Administration of extramural papers

Manager
Administration of examinations, block courses, conjoint teaching programmes

Administrative Officer
Organisation of on-campus courses, arrangements for students with special needs

Despatch Office
Despatch of study materials to students

Tape Copying Unit
Copying of audiotapes/computer disks for use in extramural papers

Assignments Office
Recording of receipt/return of assignments, and the grades given

REGIONAL SERVICES
Student support network

Manager
Coordination of support services for students, regional courses, teleconferences

Course Adviser
Advice for students on aspects of studying extramurally/course planning

Computer Mediated Communications Officer
Coordination of extramural electronic mail system and advice on its use

Regional Advisers
Local support services for extramural students

Publications Officer

Appendix Five

TEACHING RESOURCES DIVISION
QUALITY CHECKLIST

For all materials submitted to CUES for printing.

Check boxes ✓

1.	☐	Standard cover with extramural logo	acknowledge source of design
2.	☐	Title page	author, date and Massey University copyright notice
3.	☐	Table of contents	
4.	☐	Pagination	each section done separately and beginning on a facing page even numbers left, odd numbers right footers can be usedwith course number and page
5.	☐	Readings	up-to-date where necessary clearly copied, clean pages correctly sourced pasted one page per page original page numbers included
6.	☐	Copyright	not infringed, adheres to CLL copyright agreement
7.	☐	Size:	2 ring binder (max 230-240 pages) depending on number of dividers
	☐		3 ring binders (max 380-390 pages) depending on number of dividers (150 pages)
	☐		hot melt bind books (max 250 pages) (min 30 pages)
	☐		spiral bound workbooks (150 pages)
	☐		total unit 1,000 pages 1 binder & 2 books OR 2 binders OR 4 books

☐	Learning support	especially for introductory courses, eg guidelines on presentation style of referencing required model answers use of library
☐	Student evaluation forms	for formative and summative evaluations
☐	Visuals	pictures/photos improved (PMT) diagrams clear sources acknowledged
☐	Bibliography	all references given in a consistent style
☐	Tone	user friendly gender neutral
☐	Variety of learning activities included	
☐	Student workload equates with the points value system	1 point = study time ½ hr per week double semester 1 hr per week single semester
☐	Alternative media used where appropriate	audio tapes to introduce paper coordinator/s or explain key points video to illustrate graphs/maps/leaflets/samples/photos and sources referenced disks supplied - virus free

University of Otago/Te Whare Wananga o Otago

Dunedin, New Zealand

The Certificate and Diploma in Maori Studies

University of Otago/Te Whare Wananga o Otago

Dunedin, New Zealand

Diploma in Maori Studies

About Te Whare Wananga o Otago/The University of Otago

The University of Otago/Te Whare Wananga o Otago (hereafter referred to as UO) was founded in 1869 as New Zealand's first university. The campus currently has 15,000 students studying, about 1000 of whom are external students. UO's four colleges (divisions) are as follows:

- Humanities: Arts, Music, Law, Theology—offers Bachelor of Arts, Bachelor of Education, Law, Theology, specialties in Music, Maori, Regional and Resource Planning, Educational Psychology, with honours and post-graduate programs in most subjects.
- Sciences: Science, Consumer & Applied Sciences (physical, biological and earth sciences), Physical Education—offers Bachelor of Science and post-graduate programs in most subjects.
- Health Sciences: Medicine, Dentistry, Medical Laboratory, Science, Physiotherapy—offers Bachelor degrees in Medicine & Surgery, Medical Laboratory Science, Pharmacy, and Dental Surgery as well as postgraduate research opportunities.
- Commerce—offers specialization in Accounting, Economics, Finance, Information Science, Management, and Marketing Management as well as courses in Quantitative Analysis.

UO is active in research. The campus has six research centres: Bioethics, Environment Policy and Management, Gene Research, Marine Science and Aquiculture, Neuroscience, and Spatial Information.

The campus is one of the most beautiful in New Zealand, with immaculate grounds and flower beds and the River Leith which winds its way through the area. The old campus buildings are distinctive Victorian charcoal-coloured gray structures. UO is centrally situated in the city of Dunedin in the southeastern part of New Zealand's South Island. The city's original settlers created a city with a distinctive Scottish flavour.

On campus services to students include student residencies, Health and Counselling Service, Computing Services Centre, Language Learning Centre, Audiovisual Study Section, and recreational facilities. In addition to Maori faculty across academic divisions, the following supports are available for Maori students on campus:

- University Maori Centre—provides meeting space and support for Maori students on campus and has close links with the Maori community and other educational institutions;
- Araiteuru te Kohanga Reo—language support available since 1989;

- Manaaki Tauira—fees assistance scheme to support tuition;
- Maori Affairs Board—reports to University council on matters related to the Maori Centre and other things related to the Maori community and the University;
- Maori Liaison Officer—promotes the University amongst Maori communities and school students;
- Maori Students' Collective—students who sit on UO's Students' Association;
- Te Roopu Maori—the Maori student group on campus supports Maori students and participates in the National hui (meeting) for Maori university students;
- Ngai Tahu Whanau—a group from the local tribe, Ngai Tahu, who meet regularly to support each other academically and emotionally. The group also has certain community responsibilities;
- Te Whai Putake—for Maori Law students.

UO has links with several Maori organizations in the community (see Appendix).

About UO Extension

In the 1980s, UO Extension became a non-academic unit. Since that time it has changed from a unit which offered a combination of continuing education programming and distance education (much as the Extension Division, University of Saskatchewan) to a unit which focuses almost exclusively on distance education. Some academic departments such as Commerce offer their own continuing education courses, but in many areas, continuing education is no longer offered by UO.

19 of the 22 Extension staff work in the Distance Teaching Unit (DTU). Of these staff, two are computer experts, five are editors, and the rest are program officers and support staff. In spite of Extension's focus on distance education, the unit is still marginalized because programs are housed in academic departments. Academic departments make use of Extension's DTU for the following services:

- to provide administrative support for external courses;
- to deliver courses;
- to provide lecturer orientation to audioconferencing;
- to house and assist with audioconferencing;
- to deal with program promotion and administrative matters;
- to provide instructional design, computer, and editing support to course writers if requested.

Distance Education at UO

Otago's Distance Teaching Unit (DTU) offers programs in 29 distance education centres across the country. The majority of these programs, as can be seen from the list below, are at the post-graduate level. Post-graduate courses are reviewed annually to ensure that they remain current.

The approach to distance education at UO is electronic classroom connected by audioconference (using UO's Unitel system) and supported by print materials and other resource materials. Resource materials such as rock samples, slides, etc. must be returned to the DTU at the end of a course. Learners attend audioconference sessions at facilities rented from institutions within communities.

The University's Extramural Enrollment Statute, 1979 and Distance Teaching and Extramural Statute, 1988 include a policy which includes mandatory attendance at "lectures" for pedagogical and practical reasons. While audioconference sessions are taped in case of technical difficulties, they are not sent to absent students. Students who miss sessions must make their own arrangements to obtain information from the session, usually from a peer. Students may not tape sessions themselves and are required to sign a declaration stating that they will adhere to copyright restrictions*.

DTU Extension Program Officers manage programs. This includes scheduling, course delivery, liaising between academic staff and the DTU, publicizing courses, overseeing the provision of teaching support materials to staff and students, and providing a link between students and academic staff. Academic departments appoint Academic Coordinators for various on-campus and external programs.

UO's distance-delivered programs are offered by academic departments are as follows:

- Certificate in Western Music Studies;
- Certificate and Diploma in Maori (discussed in more detail below);
- Diploma in Theological Studies;
- Diploma in Humanities;
- Certificate in the Theory and Practice of Social Work;
- Diploma in Sports Studies;
- Diploma in Social and Community Work;
- Certificate in Fitness Management;
- Postgraduate Diploma in Science (Biotechnology, Community Nutrition);
- Certificate and Diploma in Occupational Health Practice;
- Postgraduate Diploma in Musculoskeletal Medicine;
- Postgraduate Diploma in Aviation Medicine;
- Master of General Practice;
- Postgraduate Diploma in Child Health;

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* Copyright restrictions in New Zealand are controlled by a new the Copyright Act which came into force in January, 1995.

- Postgraduate Diploma in Obstetrics;
- Postgraduate Diploma in Clinical Dentistry (Restorative Dentistry);
- Postgraduate Diplomas and Masters degrees in Clinical Pharmacy .

About Te Tari Maori/Department of Maori Studies

Established in 1990, Te Tari Maori/Department of Maori Studies is one of the youngest of its kinds in New Zealand. Maori Studies as a program of study was initiated in 1981 by Dr. Ray Harlow and is now one of the fastest growing language-based departments at UO. The department is housed in UO's Division of Humanities.

The department now has twelve full-time staff, eleven of whom are Maori. Faculty and staff represent seven tribal groups. In the past ten years student numbers within the department have grown from about 40 to approximately 1100. The department is on the verge of offering several new undergraduate and post-graduate courses.

Maori Studies is an academic department that teaches about Maori, conducts research, and supports the linguistic, cultural social, and historical circumstances of the Maori people. The department sees itself as part of the educational and cultural renaissance in Maoridom. The department lists the following aims (University of Otago/Te Whare Wananga o Otago, nd):

- to take an active part in the overall cultural (and bicultural) transformation of the University and of Higher Education generally—bearing in mind the need to address the Treaty of Waitangi;

- to develop the subject of Maori Studies to all possible levels of undergraduate and post-graduate studies—as appropriate and with adequate resources;

- to develop optimal conditions for scholastic, pedagogical and administrative excellence and Departmental and institutional levels, in order to attract staff and students who support this drive to excellence;

- to produce quality teaching materials for our internal and external clients in order to respond to the changing nature of the discipline—within the University system and beyond;

- to extend the Department's teaching and research programmes beyond the University in an effort to foster inter-institutional cooperation in the general field of Maori Studies;

- to initiate and participate in cooperative research, student and staff exchanges with other Universities—both nationally and internationally—in fields commensurate with that of Maori and Polynesian studies;

- to meet certain social and professional needs of the University and of the wider community—including the Maori community.

Maori Studies offers six awards in Maori Studies: Certificate, Diploma, B.A. (honours), Postgraduate Diploma, M.A. and Ph.D.

The Certificate and Diploma Maori

Program Overview

The Certificate and Diploma in Maori Programs are part-time distance-delivered Programs designed for adults wishing to expand their knowledge of Maori language and culture. Currently, there are 22 students enrolled in the Certificate and Diploma. Students enrolled in the Diploma in Social and Community Work must take Maori 111 and 112 which increases the student numbers in those two courses.

Program History and Maori Community Involvement

Language loss is a great concern among Maori people. The growth of the now famous Kohanga Reo (language nests) to develop Maori fluency among preschoolers (from birth to age six) is testimony to the Maori people's dedication to regaining their language. Kohanga Reo were staffed by kuia (older women)who still knew the language and taught children in te reo Maori (the Maori language). Initially Maori communities funded Kohanga Reo, but after acknowledging their success government began to provide funding.

Because of community support for Kohanga Reo, more parents began to send their children. This type of school expanded to primary and secondary levels. Mainstream teachers who were not able to teach in Kohanga Reo because they did not know the language were protesting that the Maori women did not have formal academic qualifications. The Maori Studies Department developed the Certificate and Diploma in Maori Studies in 1992, largely to address the concern over language loss and to give Maori women teaching in Kohanga Reo and other educational institutions enhanced information and formal academic recognition of their knowledge of Maori language and culture.

The Programs are offered in South Island (to Ngai Tahu tribes) because of an agreement between the two islands not to offer Programs beyond their own geographic area. Maori people on South Island are among the richest because of their vast fishing rights which have been recognized by government. However, they are also the most intermarried and integrated of New Zealand's Maori people. These factors at times causes conflict with North Islanders.

The Programs are so new that to date (January, 1995) only eight different courses have been offered: two in 1993 and five in 1995 (two of which were offered in 1993). Course development of Program offerings was delayed because fiscal problems at UO resulted in a moratorium in new course developments in 1994.

Thus far, Maori Studies faculty have taken the greatest initiative in offering the Programs. Community involvement has been informal, mostly from Maori organizations in Dunedin. Students have had the opportunity to provide input on curriculum during huis (meetings). The curriculum usually ends up including partly what the learners want and partly what the academics think they need, e.g., computer skills, etc.

Clients

Most students enrolled in the external courses are school teachers who are employed on a full-time basis. Distance education is ideal for this type of learner. Students tend to be mature aged women, averaging 30 years of age. In 1995 a relatively large intake of Justice Department students has somewhat changed the student profile (see Future and Challenges below).

Graduates will end up working in Kohanga Reo, as nurses, social workers, and justice workers. Provision is made for people who want to audit all or parts of the Program.

Language and Culture

Because the Programs focus on language and culture, and because faculty in the Department of Maori Studies have developed the courses, it is assumed that these issues have been addressed appropriately. Faculty from Maori Studies note that because of tribalism amongst Maori, cultural generalizations should not be made. Dialects differ from place to place, particularly between North and South Island. Also demographics change as people move.

While the staff in the Department of Maori Studies represent seven tribal groups, it is difficult to select which dialect to use and from which tribe to give cultural examples. Feedback from students is mixed—some want a more general view of culture and language; others want tribal-specific information.

Entry Requirements Financial Support

As with general admission at UO, Maori Studies applicants must meet one or more of the following requirements:

- be accredited (achieved senior matriculation);
- passed the University Entrance Examination;
- qualify for university entry on the bias of University Bursaries Examination or Entrance Scholarships Examination;
- have attended another accredited tertiary institution;
- have been admitted through special/mature entry for students over 20 years of age).

The closing date for new enrollments is November for the December intake.

Applicants need not have had previous university study. A study skills package is available for those who need bridging support (see Student Support section below).

Maori students must pay for their own education. Government scholarships are available based on need, level of study and "cultural commitment." However, defining cultural commitment is difficult because it is subjective.

Student Support

As previously noted, UO Extension is responsible for sending materials, administrative advising, and record keeping. Faculty as well as on-site tutors provide academic support as well as personal counselling. Local students may also make use of on-campus counsellors. Most students are attached to a marae which also provides personal support.

Academic support is provided through the following:

- faculty
- tutors
- study skills package

Faculty attend the huis, offer audioconference lectures and teletutorials, and keep in personal contact with learners. One way they do this is through a personal letters of explanation and encouragement that are sent out with most external course materials. Faculty encourage students to call them with content questions and will sometimes give out their home number as well as office number. Students can make collect calls to on-campus faculty collect from their communities.

Study skills assistance for external students is provided through a set of two audiotapes which can be purchased for $6.00 each. Topics include: time organization, stress, group support, making the most of teleconferencing, library use, reading skills, note taking, essay writing for science and humanities, and exam preparation. Tutors and faculty also provide study skills support.

Maori Studies faculty are finding that student success depends upon sufficient numbers at receiving sites. Isolated learners tend to be less successful in the Programs. Students also receive academic and personal support from their colleagues in the Program. Local group support is encouraged through students motivation of peer study groups. To facilitate this, class lists are sent to students so that they know the location of colleagues. However, some students may be alone at a site. These students are encouraged to use local resources as a sounding board for their learning.

A distance education student newsletter is published regularly and sent free of charge.

Design and Delivery

The successful completion of twelve courses are required for the Diploma: four Foundation Studies courses, six Advanced Studies courses, and two either Advanced Study or Foundation courses. Because it is a part-time Program, the Diploma must be taken over a minimum of four years. Six courses (papers) are required for the Certificate, three of which must be Foundation Studies courses. The Certificate does not ladder into the Diploma. However, Diploma graduates can enroll in any 300-level Maori Studies program at UO.

Because courses are offered on a rotating cycle rather than every year, a new intake occurs only every four years. Participants, therefore, must take courses according to the schedule laid out in the calendar. M111 and M112 are offered every year because they are mandatory for students in the Diploma in Social and Community Work.

As with other distance course offerings at UO, external courses for these Programs are delivered through a combination of print materials, audioconference, and pre-recorded audiotapes. Audioconferences occur at group sites and participants are encouraged to interact during both lecture and tutorial sessions.

External courses are written by academic faculty. Instructional design support is available from DTU if course writers request assistance. Usually the external materials consist of a textbook, tutorial guide, and audiovisual aides.

Students are expected to study four hours per week in addition to audioconferences and tutorials. There are one or two huis (residential sessions) per year which are held over three days at a marae (Maori community site). Participants enjoy and work hard during huis.

During 1993 and 1994, all lectures were delivered via audioconference. In 1995, lectures will be delivered via pretaped audiocassette because Unitel time was booked too late. In 1996, the Maori Studies Department hopes that the Programs will return to live lectures via audioconference since they feel that students can have questions answered immediately during a live session. Tutorials may be delivered face-to-face if there are more than twelve students at a site and a tutor is available. This is the case at Dunedin and Invercargill which have about twenty participants each. At smaller sites, tutorials are delivered via audioconference.

One faculty member interviewed has used audioconference to deliver language instruction. She said that she had never before used the technology. While Extension provides answers to administrative questions, orientations to audioconferencing for lecturers, and guidance material, this lecturer said that she did not know how to the use the technology effectively, possibly because she did not attend this training. She depends on the occasional suggestion from Extension staff and on-line student feedback. She said that Maori students will rarely write in with feedback. Lecturers may opt to elicit their own confidential evaluation from students.

Students can receive Recognition of Prior Learning (RPL) for language courses through oral examinations with Maori Studies faculty. While RPL lets students bypass a course, they do not receive credit for that course and must still take a total of six courses for the Diploma.

Ideally, according to one faculty member in Maori Studies, these should have been a face-to-face Programs, but they are offered only externally. Because Maori students come from an oral tradition, they are alienated by the written word in print packages and the disembodied voices on audioconferences. However, distance education is the best option for participants who want to stay in their communities and gain formal qualifications. Some Program features such as audiocassettes, videotapes and the huis help.

The researcher had the opportunity to look at three of the course packages at UO: the print packages for MAOX 111 and MAOX 112—Maori Language: Papers A & B, and MAOX 118: Introduction to Maori Field Work Studies. The design of the courses is mostly adequate, although in some modules there were no objectives or clear explanation of what students are expected to learn. The courses include many illustrative diagrams to enhance learning. Some of the article reprints were difficult to read because of reproduction quality and font size. Study questions and assignments seem relevant to the clients, although there was little choice. It was not possible to ascertain from the package whether or not the DTU provided input into the design. The policy is that it is up to course writers regarding whether or not they will utilize the expertise of the DTU.

Future and Challenges

Three challenges face these Programs as follows:

- resources
- differing learner goals
- consultation between lecturers and distance education experts

A major challenge is finding sufficient books and resources to support the courses. Maori is an oral tradition which has been written using Roman script. Although the number of resources for children is growing, there is little Maori literature or other print resources especially for adults.

Another challenge is how to address conflict of learning goals between the Certificate and Diploma Program students and the majority of students who are from the Diploma in Social and Community Work. The mix of students causes some friction among learners because Maori students are enrolled in the Programs because they are interested in regaining language; Diploma in Social and Community Work students enrollment is mandatory to fulfill their Program requirements. Fortunately, this occurs in only two courses. In future, the Department of Maori Studies will focus more closely on identifying students needs in an effort to resolve the issue.

One lecturer at the Maori Studies Department says that there should be more consultation between her Department and the distance education experts in UO Extension. For example, the question of whether in future lectures should be delivered via pretaped audiocassette or live via audioconference has not been resolved.

A development in 1995 has been the participation of fourteen participants from the state Justice Department. The group, consisting of some probation workers and some offenders, is forming their own support network. Requests from groups such as this to participate in the Programs may expand in future.

While an agreement within New Zealand prevents UO from offering the Programs on North Island, it is possible that it will expand to sites in Australia where there are fairly large numbers of Maori people, particularly in Sydney and Melbourne.

References

Interviews

This case description is based on interviews in February, 1995 with the following people at the University of Otago, Dunedin, New Zealand:

Jim Williams, Lecturer, Te Tari Maori/Department of Maori Studies

Hana Merenea O'Regan, Assistant Lecturer, Te Tari Maori/Department of Maori Studies

Terry Hearn, Extension

Publications

University of Otago/Te Whare Wananga o Otago (nd—brochure) Dunedin, NZ: University of Otago.

University of Otago (1994) *Maori 1995 Prospectus: Distance Learning Programme*. Dunedin, NZ: University of Otago.

University of Otago (nd) *Te Tari Maori/Department of Maori Studies*. Dunedin, NZ: University of Otago.

Appendix

University of Waikato

Hamilton, New Zealand

Certificate in Maori Studies/ Te Hiranga

University of Waikato, Hamilton, New Zealand

Certificate in Maori Studies, Te Hiranga

About the University of Waikato (UW)

The University of Waikato (UW) is a regional university has been in existence since 1964. Located on the east side of the city of Hamilton, North Island, the campus is located on 67 hectares of landscaped park. Hamilton has a population of approximately 125,000.

In 1993, approximately 10,600 students attended UW. About one-third of the student population is 25 years of age or older and over half are women. There is a growing number of international students—in 1994, there were 400 international students from 35 countries. In 1994, almost twenty per cent (1904 students) identified themselves as Maori—higher than at any other university. According to the 1995 Prospectus, the per centage rate is almost three times that for universities as a whole.

In 1993, income for sponsored and commissioned research totalled $4.3 (quoted in New Zealand dollars which are roughly equivalent to Canadian dollars). The University's teaches 45 subject areas in the following academic units:

- Computing and Mathematical Sciences
- Education
- Humanities
- Law
- Management Studies
- Science and Technology
- Social Sciences
- Language Institute

Appendix 1 lists qualifications and programs offered.

According to the 1995 Prospectus, UW has received particular recognition in the following: artificial intelligence, applied statistics, mathematical systems, early childhood care and education, special education, schools' administration, Japanese, literature, New Zealand history, New Zealand jurisprudence, Maori, language acquisition, international management, accounting policy, quantum physics, earth sciences, Antarctic research, carbon dating, science and mathematics education, coastal environmental sciences, thermophile and microbial biochemistry and biotechnology, demography and population studies, and environment and resource studies.

Services to students include the following:

- Waikato Students' Union
- Students' Representative Council
- Student Health Services

- Counselling Service
- Chaplaincy
- student residences and the Accommodation Advisory Service
- Kohanga Reo[*]
- Creche
- University Mediator
- services for students with disabilities
- budget advice
- recreation centre and sports facilities
- campus newspaper, *Nexus*
- campus radio station, 89 FM
- food services
- travel agency, banks, book shops
- bus service

Admission

In order to gain admission to most university programs, UW students must fulfill one or more of the following:

- Entrance through the New Zealand University Entrance, Bursaries and Scholarships Examination (NZUEBS) or the New Zealand University Entrance Examination

- Provisional Entrance: applicants must be between 16 and 20, have sixth form certificate in at least one subject, are sitting for fewer than three NZUEBS subjects in the year prior to application

- Special Admission: applicants have not gained university entrance from school

- Entrance based on overseas schooling (must speak English) and/or acceptance to an overseas university

- Acceptable credit from a non-university institution

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[*] defined as language nests, these schools develop Maori language fluency among preschoolers and is a Maori-driven initiative which gives testimony to their dedication in regaining their language. Kohanga Reo were staffed by kuia (older women) who still knew the language and taught children in te reo Maori (the Maori language). Initially Maori communities funded Kohanga Reo, but after acknowledging their success, government began to provide funding.

[*] The New Zealand Qualifications Authority approves degrees for tertiary educational institutions. Most educational institutions included in the Authority are polytechnics. New Zealand universities have chosen to not be part of the Authority's program approval structure because they believe it will cause them to lose their autonomy. Private training establishments may also fall under the jurisdiction of the Authority and must therefore meet its directives.

The above requirements do apply for students in the Certificate in Continuing Education. However they do not apply to students entering other Continuing Education courses and programs.

Student Fees

Student fees include tuition and miscellaneous expenses such as books, student association fees, etc. Student may pay in full at the beginning of the year or in three installments due in May, July, and September. Government student loans are available to full- and part-time students to cover the cost of tuition, books, field trips, and other program related costs and living expenses.

Students receiving income from one of New Zealand's benefits (e.g., for widows, invalids, etc.), may be eligible for assistance from the New Zealand Income Support Service. This is not available to students on unemployment or sickness benefits.

In addition, a limited amount of funding is available for students requiring special assistance.

University Programs for Maori People

Academic programs focussing on Maori include the following:

- B.A. in the Te Tohu Paetahi Programme, Department of Maori, has an intensive Maori language focus in 21 courses, currently taught at three sites, with five locations planned for 1996;
- Te Timatanga Hou is a full-time bridging program for Maori includes five courses;
- Certificate in Bilingual Education, Dept. of Maori and Bilingual Education with cooperation from the School of Education, also open to non-Maori has six courses (50 hours per course) delivered at eight sites. The program is specifically designed for those who will teach in Kura Kaupapa (Maori elementary schools), Maori immersion schools and Maori bilingual schools;
- Certificate in Continuing Education, Centre for Continuing Education, includes six courses (50 contact hours per course) to provide skills to Maori adult educators (a case studies included in this research);
- Certificate in Maori, Maori Department, includes six courses and is offered part-time over three years (case studies described further below);
- Maori Development, School of Social Sciences, a major subject area;
- Maori Resource Management, is a focus in the Strategic Management and Leadership Department, School of Management Studies;
- Te Putaiao me nga take Maori, a program which encourages students to pursue a science degree while extending their knowledge of Maori culture and language;

- Computer Applications, School of Computing and Mathematical Sciences, offers one course in Maori in Computer Applications for the Te Tohu Paetahi B.A.

Most of these programs are taught off-campus, in face-to-face mode at another site.

About the Maori Department

The Maori Department is part of UW's School of Humanities. The Department's primary aim is to promote Maori language and cultural perspectives and values. Courses cater to students with prior knowledge of Maori as well as those with no previous knowledge of the culture or the language. A number of the programs listed earlier are housed within the Maori Department including: Te Tohu Paetahi; Certificate in Bilingual Education; and the Certificate in Maori Studies/Te Hiranga.

Distance Education at the University of Waikato

Distance Education at UW is defined as any degree credit education that occurs at a distance to the University. UW allows students to take courses at a number of regional centres. The most commonly used centres are at Tauranga, Rotorua, Whangarei, Gisborne, New Plymouth, Thames, Te Awamutu, and Tokoroa.

A number of programs can be completed at these centres including the following: Certificate in General Studies; Certificate in Maori Studies; Diploma, Higher Diploma, and Advanced Diploma of Teaching; Certificate of Attainment in Educational Support. Most qualifications are taught part-time over two or three years.

UW has established articulation agreements with some of New Zealand's polytechnics to begin offering courses transferable to UW degree programs. One such agreements is the BA (Te Tohu Paetahi) which is offered at Taranaki Polytechnic and Waiariki Polytechnic. There are two types of articulation agreements. First, are those which the University recognizes as having initial courses which are equivalent to university courses (e.g., The New Zealand Diploma in Business Studies–Bachelor of Management Studies). Second, there are those which the University has licensed to a polytechnic to teach (e.g., the Bachelor of Science, Technology).

As in all New Zealand tertiary institutions, public tertiary education is funded on the basis of equivalent full-time student units (EFTS). Programs are categorized and funding rates vary depending upon apparent costs required to teach a particular program. For example, arts, law and management courses are seen by the government as being cheaper to teach than science and medical programs. Prior to 1990, distance education courses were allocated funds on this basis. Recently, the external allocation has been set at the lowest rate, even if the external course is in science or medicine. However, at UW this is not a problem since their distance education offerings are delivered in face-to-face sessions at sites and considered to incur the same costs as on-campus courses.

Certificate in Maori Studies/Te Hiranga

Program Overview

The Certificate in Maori Studies is a distance-delivered program teaching Maori language and culture. It is designed for both beginners and native speakers of Maori who wish to improve their written skills. Participants take six courses offered over three years (three levels) at regional centres and maraes (the traditional meeting places for Maori people).

History and Community Involvement

The Certificate for Maori was first offered in 1974 in response the Maori people's desire to revive their language which was in danger of being lost. As in other colonized nations, efforts were made to suppress Indigenous people's use of their language. Historian Dr. Ranganui Walker describes the situation which resulted in a change from 1900 when 90% of Maori primary school children spoke Maori as their first language, to 26% by 1960, and finally Maori as an endangered language by 1979.

> Initially teachers were expected to have some knowledge of the Maori language, which was to be used only in the junior classes to induct new entrants into school routines, and as an aid to teaching English. But because the aims of Native schools were alien and incongruent with life in Maori communities, progress was slow. Poor English was blamed as the cause. In 1905 the Inspector of Native Schools instructed teachers to encourage children to speak only English in school playgrounds. This instruction was translated into a general prohibition of the Maori language within school precincts. For the next five decades the prohibition was in some instances forced by corporal punishment. The damaging aspect of this practice lay not in corporal punishment *per se*, but in the psychological effect on an individual's sense of identity and personal worth...School demanded cultural surrender, or at the very least suppression of one's language and identity. Instead of education being embraced as a process of growth and development, it became an arena of cultural conflict. (Walker, 1990: 146-47)

Maori communities lobbied universities in the early 1970s to have the university grant an award for (re-) learning their language. Enthusiastic tutors who wanted to facilitate language revival were part of this impetus.

At its peak, the Program was offered in twelve centres, the furthest being at Gisborne which is 400 km from UW. In 1995, intake is being offered at four sites in year one, eight sites in year two and four sites in year three. The program is also offered on campus.

Clients

Clients learn about the Program in informal ways and through the Maori Studies Department. Because distance education is not centralized, there is no one in charge of program promotion. The majority of participants are enrolled in the Program for self-development. About 95% of the Program participants are Maori and the remainder Pakeha (New Zealanders of European origin). Most participants are women. Age range is between 20 and 60.

The enrollment goal is about twenty participants per site, but normally there are between 16 and 20 registrants. Numbers will fluctuate from year to year depending upon fee increases, and reluctance on part of mature learners to take out loans to add to debts they may already have.

Retention rates are quite high according to the Program Coordinator.

The Program inspires and gives the necessary confidence to many participants to continue their education. In 1995, six Gisborne graduates have relocated to continue their studies.

Language and Culture

The focus of the Certificate is te reo Maori (Maori language). Participants speak English and are in the Program to regain their language. Therefore, a sufficient amount of English is used to help participants understand. With each level, the amount of te reo Maori that is used increases.

Course materials are written and assembled by Maori Studies faculty members who are well-versed in Maori language and culture. The tutors who deliver the program on site are hand-picked by Maori Studies to ensure that they are also well-versed in Maori culture and language as well as being professional educators.

The three annual huis (assemblies) on marae are carried out in a traditional manner.

Student Admission and Financial Support

Up until about 1991 there were no entry requirements for Program participants. Now applicants go through special admission or provisional entrance if they do not have regular UW admission qualifications. They are required to make a special case for acceptance based on demonstrated interest or a connection between their work and the course.

Although some students must arrange to pay for the course on their own, many receive financial support through scholarships.

Student Support

Students contact Distance Education or the Program Coordinator in the Community and External Relations Division with administrative questions. The Program Coordinator is often students' first point of contact at UW. He also acts as a liaison officer with other academic departments at the University.

Content questions can be addressed by local tutors and/or level instructors (see details below) from the Maori Studies Department. Level instructors travel to communities where their level is being offered three times during the year to provide content and administrative support.

Local tutors provide by far the most support and often become personal counselors and motivates in addition to providing assistance with academic content.

Design and Delivery

The Program is designed and delivered by the Maori Studies Department. The Distance Education unit handles much administration of the distance version of the Program.

Students attend face-to-face sessions at the regional centre of their choice plus three annual huis on a marae. Usually, local classroom facilities in schools or colleges are used for classes. One of the sites is in Hamilton where the University is located. The first orientation hui is held on a marae just outside Hamilton and all students and their tutors attend. This marae can accommodate 1000 people.

The courses themselves are taught by tutors at the centre. There may also be a textbook and audiovisual aids.

The Program is offered in three levels. One level is completed each year. One on-campus faculty member from Maori Studies is responsible assembling the course outline, syllabus and other materials such as audiovisual aids for his/her level. Completed course packages are then sent to the local tutors who teach at the centres. Local tutors are experienced adult educators who know Maori and have teacher training. All are Maori with the exception of one who has extensive experience working with Maori people and is well-versed in the language. They use the course packages to guide them, but because tutors are professionals, they have some leeway to adapt for their group and their own teaching styles. Tutors travel to UW once annually during the orientation hui (see above) to discuss the Program.

Participants take two courses per year over three years for a total of six courses or 900 hours of study. Participants receive fifty contact hours per course and spend another hundred hours doing assigned readings, projects, assignments and other course requirements. Participants meet two days per session at a regional centre and there are four face-to-face sessions per course. Sites change annually.

Courses are as follows (See Appendix 2 for course descriptions):

- Nga Kawa—overview of Maori myths, and traditions, kinship, social organizations and contemporary Maori society;
- Te Kakano 1—Te Reo—introduction to Maori language;
- Rangatirantanga—the study of customs, how cultural values affect political decisions and recent implications on contemporary Maori society;
- Basic Maori Language—oral and written;
- Aparangi—customs within the social, economic, political and religious life of Maori in urban and rural communities;
- Te Pihinga, Te Reo—Advanced Maori language, reading, writing, grammar.

The Program is laddered so that graduates can directly transfer their six courses toward a 21-credit degree in Humanities.

Future and Challenges

The Program is being maintained and is constantly expanding to new sites. Starting from 1996, two language courses (papers) will be taught in the first year.

References

Interviews

The case description above is based partially on interviews during February, 1995 at the University of Waikato with the following people:

Bruce Hosking, Director, Centre for Continuing Education, University of Waikato.

David Guy, Director of Community and External Relations, University of Waikato (also personal correspondence, January, 1994).

Hemi Kingi, Te Kaiawhina Nga Akonga, Community and External Relations Division.

Publications

Centre for Continuing Education, University of Waikato (nd) brochures as follow:
Bridging Course for Maori Music
Entrepreneurial Skills for Small Business
Professional Self Development for Maori Centre for Continuing Education, University of Rotorua: 1st Semester
Semester One: Programmes for Adults to Explore New Opportunities for Learning Centre
Teaching & Action Methods for Maori
Teaching Through Storytelling of Maori Myths
Te Ture Whenua Act and Roles of Trustees
Wananga Atawhai Whenua

Te Kura Aronui/Maori Studies, School of Humanities, University of Waikato (1995) Certificate in Maori Studies (brochure). Hamilton, NZ: University of Waikato.

Te Kura Aronui/Maori Studies, School of Humanities, University of Waikato (1994) Te Tohu Paetahi (brochure about the Maori Language Programme). Hamilton, NZ: University of Waikato.

Te Kura Toi Tangata, University of Waikato (1994) Certificate in Bilingual Education (brochure). Hamilton, NZ: University of Waikato.

University of Waikato (1995) Enrollment 1995 (booklet). Hamilton, NZ: University of Waikato.

University of Waikato (1995) 1995 Prospectus (booklet—). Hamilton, NZ: University of Waikato.

University of Waikato (1995) University Credit Courses offered in the Distance Education Program, Northland. Hamilton, NZ: University of Waikato.

Walker, Ranganui (1990) *Ka Whawhai Tonu Maotou/Struggle Without End*. Auckland, NZ: Penguin Books (NZ) Ltd.

Appendix One

Qualifications and Programmes Offered

Qualifications and Programmes offered at the University of Waikato

Waikato degrees are offered within particular Schools of Studies. You will enrol in one School of Studies and select most of your courses from subjects taught in that School.

Computing and Mathematical Sciences
Education
Humanities
Law
Management Studies
Science and Technology
Social Sciences

Courses and degree regulations at the University have been designed to allow you to plan your degree with as much flexibility as possible. Information on each of the seven Schools of Studies is provided on pages 19 to 38 of this *Prospectus*. (N.B Some of the subjects & programmes listed in this section were still subject to final approval when the *Prospectus* went to press.)

SUBJECTS

These subjects are available as major or supporting subjects for undergraduate degree programmes. Courses in other subjects are also available, but do not constitute a major or supporting subject.

Accounting
Biological Sciences
Chemistry
Chinese
Computer Science
Curriculum and Subject Studies
Drama
Early Childhood Studies
Earth Sciences
Economics
Education Studies
English
Film and Television Studies
Finance
French
Geography
German
History
Japanese
Labour Studies
Law
Linguistics
Management Communication
Management Systems
Māori
Māori and Bilingual Education
Māori Development
Marketing and International Management
Mathematics
Music
Philosophy
Physics
Political Economy
Political Science
Professional Studies
Psychology
Public Administration and Public Policy
Religious Studies
Social Anthropology
Sociology
Spanish
Statistics
Strategic Management and Leadership
Technology
Women's Studies

PROGRAMMES OF STUDY

Programmes with contributions from different disciplines

Administrative Studies
American Studies
Animal Behaviour
Applied Mathematics
Applied Statistics
Artificial Intelligence
Asian Studies
Biochemistry
Biotechnology
Chemical Technology
Computational Mathematics
Computer Technology Education
Environment and Management
Electronics
Environmental Chemistry
Environmental Science
Experimental and Applied Physics
Forestry
Fundamental Studies
Geochemistry
Geographic Information Systems
Industrial Relations and Human Resource Management
International English & Management Programme
International Management
Māori Resource Management
Management Information Systems
Management of Technology
Marine Sciences
Materials Engineering
Materials Science
Mathematics and Economics

BEST COPY AVAILABLE

Mathematical Physics
New Zealand Studies
Pacific Studies
Political Economy
Process Technology
Pure Mathematics
Quantitative Decision Sciences
Resources and Environmental Planning
Scientific Computation
Science International
Social Science Research
Software Engineering
Statistics
Technology Innovation
Te Pūtaiao me ngā take Māori
Tourism Management
Tourism Studies
Wood Technology

QUALIFICATIONS

Bachelors Degrees

Bachelor of Arts
Bachelor of Arts with Honours
Bachelor of Computing and Mathematical Sciences
Bachelor of Education
Bachelor of Education with Honours
Bachelor of Laws
Bachelor of Laws and Arts
Bachelor of Laws and Computing and Mathematical Sciences
Bachelor of Laws and Management Studies
Bachelor of Laws and Science
Bachelor of Laws and Science (Technology)
Bachelor of Laws and Social Sciences
Bachelor of Leisure Studies
Bachelor of Management Studies
Bachelor of Science
Bachelor of Science (Technology)
Bachelor of Social Sciences
Bachelor of Social Sciences with Honours

Intermediates

If you wish, you may spend the first year at the University of Waikato before entering one of the professional degree courses offered at other New Zealand universities. Applications for entry to these specialist degrees are considered on the results of your intermediate examinations. The best qualified students are selected irrespective of which university they attended during the intermediate year.

Intermediates may be taken at Waikato for:

Architecture	Victoria
Dentistry	Otago
Engineering	Canterbury
Forestry Science	Canterbury
Medical Laboratory Science	Otago
Medicine	Otago
Optometry	Auckland
Pharmacy	Otago
Surveying	Otago

In addition, an appropriate first year programme can be arranged for students who wish to complete a degree in:

Agricultural Science	Massey
Engineering	Auckland
Medical Laboratory Science	Massey
Physical Education	Otago
Resources and Environmental Planning	Massey
Social Work	Massey
Technology	Massey

CERTIFICATES

These Certificates normally involve the completion of six courses over a period of three years.

Certificate in Bilingual Education
Certificate in Continuing Education
Certificate in General Studies
Certificate in Labour Studies
Te Huranga Māori (Certificate in Māori Studies)
Tohu Whakamana Tangata

Unitech Certificates

The University of Waikato, in co-operation with regional Polytechnics, offers certificates in coherent programmes of study made up from University and Polytechnic course offerings. The areas of study, and the Polytechnics with which they are offered are:

Adult Education	Waikato
Community and Social Work	Waikato
Cook Island Māori	Waiariki
Environmental Studies	Bay of Plenty
Nurse Educators	Waikato
Recreation and Sport	Taranaki Waikato Bay of Plenty
Tohu Whakamana Tangata (Social Change)	Northland

Women's Studies	Tairawhiti Taranaki Bay of Plenty Waikato

A completed Unitech Certificate can be credited for the equivalent of six courses towards a university degree. For more information on these certificates, please write to

The Centre for Continuing Education
The University of Waikato
Private Bag 3105
Hamilton

Certificates of Attainment

The University offers certificates of attainment in pre-degree level courses. Award of these certificates requires the completion of six courses. The certificates available for 1995 are:

Certificate of Attainment in Educational Support
Certificate of Attainment in English Language
Certificate of Attainment in Law Related Education for Police Education Officers

For more information on these certificates, please write to
The Administrator
The School of Education
The University of Waikato
Private Bag 3105
Hamilton
or
The Administrator
The University of Waikato Language Institute.
The University of Waikato
Private Bag 3105
Hamilton

HIGHER QUALIFICATIONS

The University also offers a wide range of graduate and postgraduate degrees and diplomas, available to you if you have attained a high standard in your undergraduate degree. For more information on the degrees which follow, please write to the Dean of the appropriate School.

Masters Degrees

Master of Arts
Master of Arts (Applied)
Master of Business Administration
Master of Computing and Mathematical Sciences
Master of Counselling
Master of Education
Master of Jurisprudence
Master of Laws
Master of Management Studies
Master of Science
Master of Science (Technology)
Master of Social Sciences
Master of Special Education
Master of Tecchnology Management

Higher Degrees

Master of Philosophy
Doctor of Philosophy

Higher Doctorates

Doctor of Literature
Doctor of Science

DIPLOMAS

Advanced Diploma of Teaching
Diploma in Accounting and Finance
Diploma in Adult, Community and Tertiary Education
Diploma in Applied Science
Diploma in Arts
Diploma in Business Administration
Diploma in Business Economics
Diploma in Communication
Diploma in Defence Studies
Diploma in Drama in Education
Diploma in Economics
Diploma in Educational Leadership
Diploma in Educational Studies
Diploma in Environmental and Management
Diploma in Film and Television Studies
Diploma in Guidance and Counselling
Diploma in Information Technology
Diploma in International Management
Diploma in Labour Studies
Diploma in Management Studies
Diploma in Management Systems
Diploma in Marketing
Diploma in Mathematics Education

Diploma in Organisational Behaviour
Diploma in Personal Financial Planning
Diploma in Public Sector Management
Diploma in Religious Studies
Diploma in Second Language Teaching
Diploma in Science and Technology Education
Diploma in Social Science Research
Diploma in Tourism Studies
Diploma in Women's Studies
Diploma of Teaching
Higher Diploma of Teaching

Postgraduate Diploma in Accounting and Finance
Postgraduate Diploma in Business Economics
Postgraduate Diploma in Communication
Postgraduate Diploma in Computer Science
Postgraduate Diploma in Counselling
Postgraduate Diploma in Defence and Strategic Studies
Postgraduate Diploma in Economics
Postgraduate Diploma in Environment and Management
Postgraduate Diploma in International Management
Postgraduate Diploma in Management Systems
Postgraduate Diploma in Mathematics Education
Postgraduate Diploma in Marketing
Postgraduate Diploma in Organizational Behaviour and Human Resource
Postgraduate Diploma in Psychology (Clinical)
Postgraduate Diploma in Psychology (Community)
Postgraduate Diploma in Public Policy
Postgraduate Diploma in Resources and Environmental Planning
Postgraduate Diploma in Science Education
Postgraduate Diploma in Strategic Management
Postgraduate Diploma in Technology Education

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University of Waikato

§1093.203C Nga Ture o te Reo Māori: Description of Māori.

An introduction to Māori grammar from a structural and linguistic perspective and the implications for the teaching of Māori language.
Corresponding: C31.01
Course work/final examination ratio: 1 : 0
Weeks taught: 13-47

CERTIFICATE IN CONTINUING EDUCATION

Level 1

0991.102A
§0991.102B Adult Learning and Group Dynamics.

How adults learn in formal, non-formal and informal settings throughout adulthood, and the influence of social and cultural expectations which affect the individual's learning.
Course work/final examination ratio: 1 : 0
Note: 0991.102B will be offered in Kerikeri only.

0991.103B Programme Planning.

Individual and community needs assessments, curriculum development, administration, finance, working with tutors, setting goals, working with other trainers and educators. Support and information structures for professional programme planners.
Course work/final examination ratio: 1 : 0

§0991.107A Introduction to Continuing Education in Aotearoa -New Zealand.

Past and current patterns of provision of continuing education in New Zealand will be described and analysed in the context of historical and sociological developments which have occurred nationally and internationally.
Course work/final examination ratio: 1 : 0

Level 2

0991.201A Community Development.

The theoretical aspects of community development and the practical skills required of the community educator.

0991.202B Issues in Continuing Education.

An examination of issues of concern to practitioners working in the field of adult education in New Zealand. Participants will be encouraged to relate local or regional issues to central themes.

0991.203 Project.

With the guidance of a small support group, participants will develop investigative skills to research a topic of their own choice in continuing education.
Course work/final examination ratio: 1 : 0

§0991.204B Teaching and Learning Methods.

Communication in adult groups and an examination of a range of adult teaching techniques including the use of audiovisual aids. The programme will comprise a common introduction followed by options in vocational and non-vocational teaching methods.
Course work/final examination ratio: 1 : 0

§0991.205B Women and Community Education.

An examination of women as facilitators and participants of community education historically and present day, from a feminist perspective.
Prerequisite: Two Part I Certificate in Continuing Education courses or cognate course, or at the discretion of the Head of Department.
Required books: M. Belenky et al. *Women's Way of Knowing*; S. Middleton ed. *Women and Education in Aotearoa*; J. Thompson *Learning to Lose*; and appropriate journal articles.
Course work/final examination ratio: 1 : 0
Note: Entry is subject to the approval of the Chairperson of Department.

TE HIRANGA
(CERTIFICATE IN MAORI STUDIES)

Details of the distance education locations in which the relevant courses will be taught in 1995 are set out on pages 559 - 565.

0266.121 Ngā Kawa.

An overview of Māori myths and traditions, kinship, social organisation and contemporary Māori society.
Corresponding: 0266.102, 0266.104, 0990.102
Corequisite: 0266.131
Required book: R. Hart and A.W. Reed *Māori Myth and Religion* (A.H.& A.W. Reed)
Course work/final examination ratio: 1 : 0
Note: This course is taught throughout the year with additional hui seminars.

0266.131 Te Reo - Introduction to Māori Language.

Introduction to Māori language. The development of oral competency and writing skills.
Corresponding: 0266.111, 0990.101
Corequisite: 0266.121
Required book: J.C. Moorfield *Te Kākano* (Longman Paul) (Cassettes are available from the Teaching Technology Group. Text books are available from Bennetts University Bookcentre)
Course work/final examination ratio: 1 : 0

0266.132 Te Kākano 2 - Te Reo

Basic Māori language, oral and written. This course will be taught bilingually and will build on skills developed in 0266.131.
Corresponding: 0266.112, 0990.201
Prerequisite: 0266.131
Required book: J.C. Moorfield *Te Kākano* (Longman Paul). (Cassettes are available from the Teaching Technology Group. Text books are available from Bennetts University Bookcentre)
Course work/final examination ratio: 1 : 0

0266.221 Rangatiratanga.

The study of customary practices; the manner and means whereby cultural values affect political decisions and the recent implications of these processes on contemporary Māori society.
Corresponding: 0990.202
Prerequisite: 0266.121, 0266.131
Course work/final examination ratio: 1 : 0
Note: This course is taught throughout the year with additional weekend hui classes.

0266.222 Aparangi.

The study of customary practices within the social, economic, political and religious life of Māori in urban and rural communities.
Corresponding: 0990.302
Prerequisites: 0266.221 and 0266.132
Required book: S.P. Smith *The Lore of the Whare Wānanga*
Course work/final examination ratio: 1 : 0
Note: This course is taught in Māori throughout the year with additional weekend hui classes.

0266.231 Te Reo, Te Pihinga, He Whakarongo, He Kōrero, He Tuhituhi, He Pānui - Advanced Beginners, Māori Language, Reading, Writing, Grammar.

A study of the language in depth with greater emphasis on oral and written aspects.
Corresponding: 0266.211, 0266.212, 0990.301
Prerequisite: 0266.132
Required book: J.C. Moorfield *Te Pihinga* (Longman Paul)
Course work/final examination ratio: 3/5 : 2/5

University of Waikato

Hamilton, New Zealand

Certificate in Continuing Education

University of Waikato, Hamilton, New Zealand

Certificate in Continuing Education

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- Science and Technology
- Social Sciences
- Language Institute

Appendix 1 lists qualifications and programs offered.

According to the 1995 Prospectus, UW has received particular recognition in the following: artificial intelligence, applied statistics, mathematical systems, early childhood care and education, special education, schools' administration, Japanese, literature, New Zealand history, New Zealand jurisprudence, Maori, language acquisition, international management, accounting policy, quantum physics, earth sciences, Antarctic research, carbon dating, science and mathematics education, coastal environmental sciences, thermophile and microbial biochemistry and biotechnology, demography and population studies, and environment and resource studies.

Services to students include the following:

- Waikato Students' Union
- Students' Representative Council
- Student Health Services

- Counselling Service
- Chaplaincy
- student residences and the Accommodation Advisory Service
- Kohanga Reo*
- Creche
- University Mediator
- services for students with disabilities
- budget advice
- recreation centre and sports facilities
- campus newspaper, *Nexus*
- campus radio station, 89 FM
- food services
- travel agency, banks, book shops
- bus service

Admission

In order to gain admission to most university programs, UW students must fulfill one or more of the following:

- Entrance through the New Zealand University, Bursaries and Scholarships Examination (NZUEBS) or the New Zealand University Entrance Examination
- Provisional Entrance: applicants must be between 16 and 20, have sixth form certificate in at least one subject, are sitting for fewer than three NZUEBS subjects in the year prior to application
- Special Admission: applicants have not gained university entrance from school
- Entrance based on overseas schooling (must speak English) and/or acceptance to an overseas university
- Acceptable credit from a non-university institution

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* defined as language nests, these schools develop Maori language fluency among preschoolers and is a Maori-driven initiative which gives testimony to their dedication in regaining their language. Kohanga Reo were staffed by kuia (older women) who still knew the language and taught children in te reo Maori (the Maori language). Initially Maori communities funded Kohanga Reo, but after acknowledging their success, government began to provide funding.

* The New Zealand Qualifications Authority approves degrees for tertiary educational institutions. Most educational institutions included in the Authority are polytechnics. New Zealand universities have chosen to not be part of the Authority's program approval structure because they believe it will cause them to lose their autonomy. Private training establishments may also fall under the jurisdiction of the Authority and must therefore meet its directives.

The above requirements do apply for students in the Certificate in Continuing Education. However they do not apply to students entering other Continuing Education courses and programs.

Student Fees

Student fees include tuition and miscellaneous expenses such as books, student association fees, etc. Student may pay in full at the beginning of the year or in three installments due in May, July, and September. Government student loans are available to full- and part-time students to cover the cost of tuition, books, field trips, and other program related costs and living expenses.

Students receiving income from one of New Zealand's benefits may be eligible for assistance from the New Zealand Income Support Service. This is not available to students on unemployment or sickness benefits.

In addition, a limited amount of funding is available for students requiring special assistance.

University Programs for Maori People

Academic programs focussing on Maori include the following:

- B.A. in the Te Tohu Paetahi Programme, Department of Maori, has an intensive Maori language focus in 21 courses, currently taught at three sites, with five locations planned for 1996;
- Te Timatanga Hou is a full-time bridging program for Maori includes five courses;
- Certificate in Bilingual Education, Dept. of Maori and Bilingual Education with cooperation from the School of Education, also open to non-Maori has six courses (50 hours per course) delivered at eight sites. The program is specifically designed for those who will teach in Kura Kaupapa (Maori elementary schools), Maori immersion schools and Maori bilingual schools;
- Certificate in Continuing Education, Centre for Continuing Education, includes six courses (50 contact hours per course) to provide skills to Maori adult educators (described in further detail below);
- Certificate in Maori, Maori Department, includes six courses and is offered part-time over three years (a case described in this research);
- Maori Development, School of Social Sciences, a major subject area;
- Maori Resource Management, is a focus in the Strategic Management and Leadership Department, School of Management Studies;
- Te Putaiao me nga take Maori, a program which encourages students to pursue a science degree while extending their knowledge of Maori culture and language;

- Computer Applications, School of Computing and Mathematical Sciences, offers one course in Maori in Computer Applications for the Te Tohu Paetahi B.A.

Most of these programs are taught off-campus, in face-to-face mode.

About the Maori Department

The Maori Department is part of UW's School of Humanities. The Department's primary aim is to promote Maori language and cultural perspectives and values. Courses cater to students with prior knowledge of Maori as well as those with no previous knowledge of the culture or the language. A number of the programs listed earlier are housed within the Maori Department including: Te Tohu Paetahi; Certificate in Bilingual Education; and the Certificate in Maori Studies/Te Hiranga.

Distance Education at Waikato

Distance Education at UW is defined as any degree credit education that occurs at a distance to the University. UW allows students to take courses at a number of regional centres. The most commonly used centres are at Tauranga, Rotorua, Whangarei, Gisborne, New Plymouth, Thames, Te Awamutu, and Tokoroa.

A number of programs can be completed at these centres including the following: Certificate in General Studies; Certificate in Maori Studies; Diploma, Higher Diploma, and Advanced Diploma of Teaching; Certificate of Attainment in Educational Support. Most qualifications are taught part-time over two or three years.

UW has established articulation agreements with some of New Zealand's polytechnics to begin offering courses transferable to UW degree programs. One such agreements is the BA (Te Tohu Paetahi) which is offered at Taranaki Polytechnic and Waiariki Polytechnic. There are two types of articulation agreements. First, are those which the University recognizes as having initial courses which are equivalent to university courses (e.g., The New Zealand Diploma in Business Studies–Bachelor of Management Studies). Second, there are those which the University has licensed to a polytechnic to teach (e.g., the Bachelor of Science, Technology).

As in all New Zealand tertiary institutions, public tertiary education is funded on the basis of equivalent full-time student units (EFTS). Programs are categorized and funding rates vary depending upon apparent costs required to teach a particular program. For example, arts, law and management courses are seen by the government as being cheaper to teach than science and medical programs. Prior to 1990, distance education courses were allocated funds on this basis. Recently, the external allocation has been set at the lowest rate, even if the external course is in science or medicine. However, at UW this is not a problem since their distance education offerings are delivered in face-to-face sessions at sites and considered to incur the same costs as on-campus courses.

About the Centre for Continuing Education

The Centre for Continuing Education was initially part of Extension which had existed since 1970. The Centre offers courses and programs for adults and the general public. In 1994, one-third of the Centre's program offerings were outside of Hamilton. The Centre's programming reaches into northern New Zealand and as far away as Gisborne (400 km from Hamilton). About 25% of the instructors of the Centre's offerings are faculty with UW; others are often from the communities where the courses are offered.

The Centre is made up of twelve staff: a Director, a Senior Continuing Education Officer, He Takawaenga, three Continuing Education Officers, four secretaries, an administrative assistant and a clerk.

Those wanting to participate in Continuing Education courses can do so with no previous qualifications other than their own interest and motivation. Course offerings are listed under fifteen programming areas:

- languages
- arts and humanities
- Hamilton music school
- adults returning to study
- education
- trade union education
- Iwi (Maori) development
- women's studies
- seniors
- current affairs
- science
- human development
- human services training
- small business and computing
- travel and learn study tours

Of major interest in this case description are the Maori language courses, the Maori development courses, and adults returning to school course offerings. Some of these courses are as follows:

- Introduction to Maori Language and Culture
- Maori Conversation
- Maori Language Day
- He Akoranga Hangaara Mo Nga Wahine/Bridging Course for Women
- He Akoranga Hangaara Te Ara Puoro/Bridging course for Maori Music
- Teaching Through Storytelling of Maori Myths
- Entrepreneurial Skills or Small Business

- Teaching and Action Methods for Maori
- Professional Development for Maori
- Bicultural Counselling
- Bush Training
- Certificate in Continuing Education (see case description below)

Because Continuing Education is funded by EFTS (previously discussed) in the same way that academic departments are, they do not need to depend on student tuition fees only to run their programs and courses.

Interview with Te Takawaenga/Continuing Education Program Officer

The researcher had the opportunity to interview Te Takawaenga the woman responsible for Maori liaison, programming, and support in Continuing Education. She also does some work for the Maori Studies Department, for example, she recently arranged for several new sites for the Certificate in Maori. She provided a number of insights on these topics.

Te Takawaenga came to the Centre for Continuing Education in 1993. Her previous position was with the Trade Union Education Authority which promoted education on unions for Maori people.

She said that Maori students often discontinue study when they come to campus because all of their community supports are absent. She added that the best way for Maori people to regain te reo Maori (Maori language) and tikanga (customs and traditions) is for them to be involved on their own marae (traditional meeting place) where they are steeped in culture. Therefore, UW's approach to distance education which allows students to stay in their communities and promotes sessions for Maori on the marae is an appropriate response when combined with academic support from the University. She noted that face-to-face contact is preferable to telephone contact for Maori students. One of her most important roles, therefore, is to travel to communities and to liaise between students and UW. She added that Maori people are offended when university representatives do not visit local communities.

Te Takawaenga thinks that one of the main reasons that Maori students enrolled in the Certificate in Continuing Education (described below) is that their familiarity and success with the Centre's local non-credit programming gives them the confidence to enroll for a certificate program. She noted that this is evidence of the need for continuing education and extension units to have Indigenous people on staff to create links between community and university. With more links, more programs for Indigenous people will result.

Her approach to community liaison is to work with local community groups. It is during community meetings that she shares university information and learns about community needs regarding upskilling, new courses, and other local university supports. She said that communities are keen to become educated and it is essential that universities listen to and address the wishes of local Indigenous groups. In keeping with Maori self-determination, her vision is that Maori develop, control, maintain and deliver education to Maori people.

One issue that she thinks needs to be addressed is that once Maori people become educated, they often leave their communities to take positions in government. This brain drain is not good for local community development and Maori people employed in government often find themselves in conflict between needs of their communities and government policies and approaches to Maori community development. An example of this is the Department of Conservation (DOC) which employs Maori people to manage the DOC lands which are claimed by those same employees' tribal groups. She noted that downsizing Maori government departments has resulted in a large number of Maori consultants.

Certificate in Continuing Education

Program Overview

The Certificate in Continuing Education is offered by UW's Centre for Continuing Education to meet the need for trained educators in private training establishments. The Program is delivered face-to-face in regional centres and consists of six courses which participants complete over three years.

History and Community Involvement

In New Zealand, private enterprises can obtain government funding to train employees, particularly unemployed people in specific sectors (provision of section 92 of the Education Act). Continuing Education assists by providing Maori trainers in these training establishments with a Certificate in Continuing Education, a qualification which is now required by government. Two Maori enterprises (some people refer to these institutions as either Maori universities or colleges) have been established as a result of Section 92 as well as the push toward self-determination: Ngati-Rau Kawa in Otaki and Ngati-Awa Awaanui Rangi in the Bay of Plenty.

Continuing Education targeted a need for the Certificate for Maori people who have a high proportion of unemployed in the country (20% unemployment rate). An early request for a continuing education program came from the Maori Trust Board in Gisborne which offered training for Maori people. They required the Certificate to fulfill the New Zealand Qualifications Authority* (see footnote on page 3) directive that private training establishments obtain trainers with recognized adult education qualifications. Without this qualification, trainers would not have been able to continue in their jobs.

Much community-based research and student participation was sought before and during Program developed for Gisborne.

The Program had its first intake of students on campus in 1992 and its first Gisborne intake in 1994. A new cohort group starts approximately every second year depending upon demand. While it is open to Pakeha (New Zealanders of European ancestry) participants, it has been developed for Maori trainers who have been the largest number of registrants. The 1995 intake in Gisborne had 20 Maori and four Pakeha participants.

In Gisborne, a local Maori Trust Board employee administers the local needs of the Program (e.g., finding space etc.). Continuing Education's Te Takawaenga (Maori Continuing Education Program Officer) is the liaison between Gisborne and Continuing Education.

Clients

Participants in this Program tend to be non-traditional Maori in the sense that they are quite assimilated into Pakeha culture. They speak English well.

Language and Culture

The Program is delivered in English. While tutors in regional centres are not necessarily Maori, the program has a bicultural focus. If funds are available, instructors will co-tutor courses with local Maori or someone who has extensive experience with Maori people to ensure cultural relevance. Assignment may be, and are, written in Maori.

An example of the bicultural focus was explained by one of the lecturers in discussions regarding her course. When drawing up the course curriculum, she incorporates examples from Maori (as well as Pakeha) adult education history. In class, she uses a timeline to illustrate the long history of Maori adult education. She incorporates traditional Maori ways of learning wherever possible, and invites a co-tutor familiar with Maori traditions to help teach. She starts each course with a traditional welcome and a blessing and finishes off with a traditional ending ceremony.

As can be seen, this lecturer has made special efforts to address culture and gaps in her cultural awareness as a Pakeha lecturer. Sessions held on a marae and are run in a traditional way. It is interesting to note that sometimes local Maori who are not in the Program will sit in on the sessions as the marae is a public place.

Entry Requirements and Financial Support

Entry requirements for this certificate program are the same as for other UW degree credit programs.

Participants are usually funded by their employers.

Student Support

Student support is required especially since participants living in their communities have strong commitments and responsibilities to their extended families.

Local administrative support is provided by the local Program administrator. Content support is provided by the local tutor. While study skills are incorporated into every course, a tutor is available to assist in this area. Tutors and instructors may follow-up to ensure that participants are doing their assignments. Participants are more willing to call instructors once they get to know them.

Other support, such as personal support, is provided by the local community. In the case of Gisborne, this is carried out by the Maori Trust Board.

Participants go through the Program in cohort groups and thus have each other's support.

Design and Delivery

The Program is delivered face-to-face by tutors in the regional centre on a marae. In order to receive the Certificate, participants take six courses of 900 hours of study over three years. Participants receive fifty contact hours per course plus spend another hundred hours doing assigned readings, projects, assignments and completing other course requirements. Participants meet two days per session and there are four face-to-face sessions per course.

While participants want their instructors to be stringent, there is some flexibility built into various aspects of the Program to address Maori learning styles. For example, some instructors will permit audio or videotaped assignments rather than written ones if students' writing skills are weak. There are no examinations. Rather, grading is often based on strategies such as peer assessment of class presentations and a "pass-fail" approach to grading is used.

Courses are as follows (see Appendix 2 for course descriptions):

- Adult Learning and Group Dynamics
- Program Planning
- Introduction to Continuing Education in Aotearoa—New Zealand
- Community Development
- Issues in Continuing Education
- Teaching and Learning Methods
- Women and Community Education

The Program stands alone as a degree credit certificate. It is laddered so that graduates can directly transfer their six courses toward a Bachelor of Arts or a Bachelor of Social Science degree if they so choose.

A Program Committee which includes participants meets every two years to report on the progress of the Program. There is a general Program review by participants every three years. Internal reviews are also conducted periodically.

References

Interviews

The case description above is based partially on interviews during February, 1995 with the following people at the University of Waikato:

Bruce Hosking, Director, Centre for Continuing Education.

Nora Rameka, Te Takawaenga, Centre for Continuing Education.

Gillian Marie, Senior Continuing Education Officer, Centre for Continuing Education.

David Guy, Director of Community and External Relations.

Hemi Kingi, Te Kaiawhina Nga Akonga, Community and External Relations Division.

Publications

Centre for Continuing Education, University of Waikato (nd) brochures as follow:
Bridging Course for Maori Music
Entrepreneurial Skills for Small Business
Professional Self Development for Maori
Rotorua: 1st Semester, 1995
(1995) Semester One: Programmes for Adults to Explore New Opportunities for Learning.
Teaching Through Storytelling of Maori Myths
Te Ture Whenua Act and Roles of Trustees (brochure—available upon request). Hamilton, NZ: University of Waikato.

Centre for Continuing Education, University of Waikato (1995) Wananga Atawhai Whenua (brochure). Hamilton, NZ: University of Waikato.

Centre for Continuing Education, University of Waikato (1995) Teaching & Action Methods for Maori (brochure). Hamilton, NZ: University of Waikato.

Te Kura Aronui/Maori Studies, School of Humanities, University of Waikato (1995) Certificate in Maori Studies (brochure). Hamilton, NZ: University of Waikato.

Te Kura Aronui/Maori Studies, School of Humanities, University of Waikato (1994) Te Tohu Paetahi (brochure about the Maori Language Programme—available upon request). Hamilton, NZ: University of Waikato.

Te Kura Toi Tangata, University of Waikato (1994) Certificate in Bilingual Education (brochure). Hamilton, NZ: University of Waikato.

University of Waikato (1995) Enrollment 1995. NZ: University of Waikato.

University of Waikato (1995) 1995 Prospectus. NZ: University of Waikato.

University of Waikato (1995) University Credit Courses offered in the Distance Education Program, Northland (brochure). Hamilton, NZ: University. of Waikato.

Appendix One

Qualifications and Programmes Offered

Qualifications and Programmes offered at the University of Waikato

Waikato degrees are offered within particular Schools of Studies. You will enrol in one School of Studies and select most of your courses from subjects taught in that School.

Computing and Mathematical Sciences
Education
Humanities
Law
Management Studies
Science and Technology
Social Sciences

Courses and degree regulations at the University have been designed to allow you to plan your degree with as much flexibility as possible. Information on each of the seven Schools of Studies is provided on pages 19 to 38 of this *Prospectus*. (N.B Some of the subjects & programmes listed in this section were still subject to final approval when the *Prospectus* went to press.)

SUBJECTS

These subjects are available as major or supporting subjects for undergraduate degree programmes. Courses in other subjects are also available. but do not constitute a major or supporting subject.

Accounting
Biological Sciences
Chemistry
Chinese
Computer Science
Curriculum and Subject Studies
Drama
Early Childhood Studies
Earth Sciences
Economics
Education Studies
English
Film and Television Studies
Finance
French
Geography
German
History
Japanese
Labour Studies
Law
Linguistics
Management Communication
Management Systems
Māori
Māori and Bilingual Education
Māori Development
Marketing and International Management
Mathematics
Music
Philosophy
Physics
Political Economy
Political Science
Professional Studies
Psychology
Public Administration and Public Policy
Religious Studies
Social Anthropology
Sociology
Spanish
Statistics
Strategic Management and Leadership
Technology
Women's Studies

PROGRAMMES OF STUDY

Programmes with contributions from different disciplines

Administrative Studies
American Studies
Animal Behaviour
Applied Mathematics
Applied Statistics
Artificial Intelligence
Asian Studies
Biochemistry
Biotechnology
Chemical Technology
Computational Mathematics
Computer Technology Education
Environment and Management
Electronics
Environmental Chemistry
Environmental Science
Experimental and Applied Physics
Forestry
Fundamental Studies
Geochemistry
Geographic Information Systems
Industrial Relations and Human Resource Management
International English & Management Programme
International Management
Māori Resource Management
Management Information Systems
Management of Technology
Marine Sciences
Materials Engineering
Materials Science
Mathematics and Economics

Mathematical Physics
New Zealand Studies
Pacific Studies
Political Economy
Process Technology
Pure Mathematics
Quantitative Decision Sciences
Resources and Environmental Planning
Scientific Computation
Science International
Social Science Research
Software Engineering
Statistics
Technology Innovation
Te Pūtaiao me ngā take Māori
Tourism Management
Tourism Studies
Wood Technology

QUALIFICATIONS

Bachelors Degrees

Bachelor of Arts
Bachelor of Arts with Honours
Bachelor of Computing and Mathematical Sciences
Bachelor of Education
Bachelor of Education with Honours
Bachelor of Laws
Bachelor of Laws and Arts
Bachelor of Laws and Computing and Mathematical Sciences
Bachelor of Laws and Management Studies
Bachelor of Laws and Science
Bachelor of Laws and Science (Technology)
Bachelor of Laws and Social Sciences
Bachelor of Leisure Studies
Bachelor of Management Studies
Bachelor of Science
Bachelor of Science (Technology)
Bachelor of Social Sciences
Bachelor of Social Sciences with Honours

Intermediates

If you wish, you may spend the first year at the University of Waikato before entering one of the professional degree courses offered at other New Zealand universities. Applications for entry to these specialist degrees are considered on the results of your intermediate examinations. The best qualified students are selected irrespective of which university they attended during the intermediate year.

Intermediates may be taken at Waikato for:

Architecture	Victoria
Dentistry	Otago
Engineering	Canterbury
Forestry Science	Canterbury
Medical Laboratory Science	Otago
Medicine	Otago
Optometry	Auckland
Pharmacy	Otago
Surveying	Otago

In addition, an appropriate first year programme can be arranged for students who wish to complete a degree in:

Agricultural Science	Massey
Engineering	Auckland
Medical Laboratory Science	Massey

Physical Education	Otago
Resources and Environmental Planning	Massey
Social Work	Massey
Technology	Massey

CERTIFICATES

These Certificates normally involve the completion of six courses over a period of three years.

Certificate in Bilingual Education
Certificate in Continuing Education
Certificate in General Studies
Certificate in Labour Studies
Te Huranga Māori (Certificate in Māori Studies)
Tohu Whakamana Tangata

Unitech Certificates

The University of Waikato, in co-operation with regional Polytechnics, offers certificates in coherent programmes of study made up from University and Polytechnic course offerings. The areas of study, and the Polytechnics with which they are offered are:

Adult Education	Waikato
Community and Social Work	Waikato
Cook Island Māori	Waiariki
Environmental Studies	Bay of Plenty
Nurse Educators	Waikato
Recreation and Sport	Taranaki Waikato Bay of Plenty
Tohu Whakamana Tangata (Social Change)	Northland

BEST COPY AVAILABLE

Women's Studies Tairawhiti
Taranaki
Bay of Plenty
Waikato

A completed Unitech Certificate can be credited for the equivalent of six courses towards a university degree. For more information on these certificates, please write to

The Centre for Continuing Education
The University of Waikato
Private Bag 3105
Hamilton

Certificates of Attainment

The University offers certificates of attainment in pre-degree level courses. Award of these certificates requires the completion of six courses. The certificates available for 1995 are:

Certificate of Attainment in Educational Support
Certificate of Attainment in English Language
Certificate of Attainment in Law Related Education for Police Education Officers

For more information on these certificates, please write to
The Administrator
The School of Education
The University of Waikato
Private Bag 3105
Hamilton
or
The Administrator
The University of Waikato Language Institute.
The University of Waikato
Private Bag 3105
Hamilton

HIGHER QUALIFICATIONS

The University also offers a wide range of graduate and postgraduate degrees and diplomas, available to you if you have attained a high standard in your undergraduate degree. For more information on the degrees which follow, please write to the Dean of the appropriate School.

Masters Degrees

Master of Arts
Master of Arts (Applied)
Master of Business Administration
Master of Computing and Mathematical Sciences
Master of Counselling
Master of Education
Master of Jurisprudence
Master of Laws
Master of Management Studies
Master of Science
Master of Science (Technology)
Master of Social Sciences
Master of Special Education
Master of Tecchnology Management

Higher Degrees

Master of Philosophy
Doctor of Philosophy

Higher Doctorates

Doctor of Literature
Doctor of Science

DIPLOMAS

Advanced Diploma of Teaching
Diploma in Accounting and Finance
Diploma in Adult, Community and Tertiary Education
Diploma in Applied Science
Diploma in Arts
Diploma in Business Administration
Diploma in Business Economics
Diploma in Communication
Diploma in Defence Studies
Diploma in Drama in Education
Diploma in Economics
Diploma in Educational Leadership
Diploma in Educational Studies
Diploma in Environmental and Management
Diploma in Film and Television Studies
Diploma in Guidance and Counselling
Diploma in Information Technology
Diploma in International Management
Diploma in Labour Studies
Diploma in Management Studies
Diploma in Management Systems
Diploma in Marketing
Diploma in Mathematics Education

Diploma in Organisational Behaviour
Diploma in Personal Financial Planning
Diploma in Public Sector Management
Diploma in Religious Studies
Diploma in Second Language Teaching
Diploma in Science and Technology Education
Diploma in Social Science Research
Diploma in Tourism Studies
Diploma in Women's Studies
Diploma of Teaching
Higher Diploma of Teaching

Postgraduate Diploma in Accounting and Finance
Postgraduate Diploma in Business Economics
Postgraduate Diploma in Communication
Postgraduate Diploma in Computer Science
Postgraduate Diploma in Counselling
Postgraduate Diploma in Defence and Strategic Studies
Postgraduate Diploma in Economics
Postgraduate Diploma in Environment and Management
Postgraduate Diploma in International Management
Postgraduate Diploma in Management Systems
Postgraduate Diploma in Mathematics Education
Postgraduate Diploma in Marketing
Postgraduate Diploma in Organizational Behaviour and Human Resource
Postgraduate Diploma in Psychology (Clinical)
Postgraduate Diploma in Psychology (Community)
Postgraduate Diploma in Public Policy
Postgraduate Diploma in Resources and Environmental Planning
Postgraduate Diploma in Science Education
Postgraduate Diploma in Strategic Management
Postgraduate Diploma in Technology Education

University of Waikato

§1093.203C Nga Ture o te Reo Māori: Description of Māori.

An introduction to Māori grammar from a structural and linguistic perspective and the implications for the teaching of Māori language.
Corresponding: C31.01
Course work/final examination ratio: 1 : 0
Weeks taught: 13-47

CERTIFICATE IN CONTINUING EDUCATION

Level 1

0991.102A
§0991.102B Adult Learning and Group Dynamics.

How adults learn in formal, non-formal and informal settings throughout adulthood, and the influence of social and cultural expectations which affect the individual's learning.
Course work/final examination ratio: 1 : 0
Note: 0991.102B will be offered in Kerikeri only.

0991.103B Programme Planning.

Individual and community needs assessments, curriculum development, administration, finance, working with tutors, setting goals, working with other trainers and educators. Support and information structures for professional programme planners.
Course work/final examination ratio: 1 : 0

§0991.107A Introduction to Continuing Education in Aotearoa -New Zealand.

Past and current patterns of provision of continuing education in New Zealand will be described and analysed in the context of historical and sociological developments which have occurred nationally and internationally.
Course work/final examination ratio: 1 : 0

Level 2

0991.201A Community Development.

The theoretical aspects of community development and the practical skills required of the community educator.

0991.202B Issues in Continuing Education.

An examination of issues of concern to practitioners working in the field of adult education in New Zealand. Participants will be encouraged to relate local or regional issues to central themes.

0991.203 Project.

With the guidance of a small support group, participants will develop investigative skills to research a topic of their own choice in continuing education.
Course work/final examination ratio: 1 : 0

§0991.204B Teaching and Learning Methods.

Communication in adult groups and an examination of a range of adult teaching techniques including the use of audiovisual aids. The programme will comprise a common introduction followed by options in vocational and non-vocational teaching methods.
Course work/final examination ratio: 1 : 0

§0991.205B Women and Community Education.

An examination of women as facilitators and participants of community education historically and present day, from a feminist perspective.
Prerequisite: Two Part I Certificate in Continuing Education courses or cognate course, or at the discretion of the Head of Department.
Required books: M. Belenky et al. *Women's Way of Knowing*; S. Middleton ed. *Women and Education in Aotearoa*; J. Thompson *Learning to Lose*; and appropriate journal articles.
Course work/final examination ratio: 1 : 0
Note: Entry is subject to the approval of the Chairperson of Department.

TE HIRANGA
(CERTIFICATE IN MAORI STUDIES)

Details of the distance education locations in which the relevant courses will be taught in 1995 are set out on pages 559 - 565.

0266.121 Ngā Kawa.

An overview of Māori myths and traditions, kinship, social organisation and contemporary Māori society.
Corresponding: 0266.102, 0266.104, 0990.102
Corequisite: 0266.131
Required book: R. Hart and A.W. Reed *Māori Myth and Religion* (A.H.& A.W. Reed)
Course work/final examination ratio: 1 : 0
Note: This course is taught throughout the year with additional hui seminars.

0266.131 Te Reo - Introduction to Māori Language.

Introduction to Māori language. The development of oral competency and writing skills.
Corresponding: 0266.111, 0990.101
Corequisite: 0266.121
Required book: J.C. Moorfield *Te Kākano* (Longman Paul) (Cassettes are available from the Teaching Technology Group. Text books are available from Bennetts University Bookcentre)
Course work/final examination ratio: 1 : 0

0266.132 Te Kākano 2 - Te Reo

Basic Māori language, oral and written. This course will be taught bilingually and will build on skills developed in 0266.131.
Corresponding: 0266.112, 0990.201
Prerequisite: 0266.131
Required book: J.C. Moorfield *Te Kākano* (Longman Paul). (Cassettes are available from the Teaching Technology Group. Text books are available from Bennetts University Bookcentre)
Course work/final examination ratio: 1 : 0

0266.221 Rangatiratanga.

The study of customary practices; the manner and means whereby cultural values affect political decisions and the recent implications of these processes on contemporary Māori society.
Corresponding: 0990.202
Prerequisite: 0266.121, 0266.131
Course work/final examination ratio: 1 : 0
Note: This course is taught throughout the year with additional weekend hui classes.

0266.222 Aparangi.

The study of customary practices within the social, economic, political and religious life of Māori in urban and rural communities.
Corresponding: 0990.302
Prerequisites: 0266.221 and 0266.132
Required book: S.P. Smith *The Lore of the Whare Wānanga*
Course work/final examination ratio: 1 : 0
Note: This course is taught in Māori throughout the year with additional weekend hui classes.

0266.231 Te Reo, Te Pihinga, He Whakarongo, He Kōrero, He Tuhituhi, He Pānui - Advanced Beginners, Māori Language, Reading, Writing, Grammar.

A study of the language in depth with greater emphasis on oral and written aspects.
Corresponding: 0266.211, 0266.212, 0990.301
Prerequisite: 0266.132
Required book: J.C. Moorfield *Te Pihinga* (Longman Paul)
Course work/final examination ratio: 3/5 : 2/5